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# Improvement Era

Vol. XXI

FEBRUARY, 1918

No. 4



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints

Published Monthly by the General Board at Salt Lake City, Utah

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## Abraham Lincoln to the Nations

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In his proclamation of March 30, appointing April 30, 1863, a day holy to the Lord, a day of national humiliation, fasting, and prayer, in the people's places of worship, and in their respective homes, that the condition of unity and peace might be restored, President Lincoln of the United States of America made the following declaration which applies equally as well to all the warring nations today as it did to our Nation in the day of the Civil War:

### *A Proclamation*

*Whereas*, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation; and

*Whereas*, it is the duty of nations, as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

And, insomuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.



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**THE LONE SENTINEL**

Just as the sun was dipping below the horizon in the west, this remarkable silhouette was taken of the lone sentry guarding his little stretch of the front line of the Hosts of Liberty "somewhere in France." Alone on the battlefield, no companion save his faithful horse, the lancer is on the watch for the slightest suspicious movement from the enemy lines.

# IMPROVEMENT ERA

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Vol. XXI

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## The Will of God

Though Opposed, Yet Eventually Supreme

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*By Dr. James E. Talmage, of the Council of the Twelve*

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Do you believe that "Whatever is is right"? I do not; I cannot believe it. If right means accordance with the will of God surely there is much wrong in the world.

But, it is argued, God is omnipotent, and therefore has power to direct all things as He wills. Granted. Nevertheless both scriptural and secular history, as also the turbulent course of current events combine to show that transgression of Divine law is as old as the race, and as persistent.

God has given to man agency and liberty of action. It is the will of God that this birthright of human freedom shall be inviolate; but it is contrary to the Divine intent that man shall abuse his agency, and misconstrue his liberty as license for wrongdoing. And as with the individual, so with communities and nations.

In the days of Samuel the Israelites clamored for a king. They were tired of the theo-democracy under which they had prospered, and wanted to be "like all nations," a monarchy, with a king wearing a crown, swaying a scepter, and sitting enthroned in state. Read 1 Samuel, chapter 8. This condition had been foreseen and foretold; nevertheless the people erred in their demand, and the Lord yielded under protest. There is real pathos in His words to the prophet: "*They have not rejected thee, but they have rejected me, that I should not reign over them.*" They had their king, and a long succession of monarchs, many of whom proved to be veritable tyrants, and the people groaned under the oppression against which they had been forewarned.

In the course of Israel's troubled journey from Egypt, where they had dwelt as in a "house of bondage," to Canaan, the land

of their promised inheritance, the Lord gave them many laws and established ordinances for their government in both temporal and spiritual affairs. He portrayed for their encouragement promised blessings of inestimable worth, predicated upon their obedience to the laws of righteousness, and their allegiance to Himself as God and King. In contrast He described in harrowing detail the state of abject misfortune and blighting suffering into which they would fall if they departed from the path of rectitude and followed the sinful practices of the heathen. As the sacred record progresses, the fact is made plain that Israel had chosen the evil alternative, forfeiting the blessings and reaping the curses.

Was it the will of God, think you, that Israel should sin? Can it be the Divine will that any man or nation shall come under the thrall of iniquity? Is it the will of God that man shall make of himself a drunken sot, with reason dethroned, and naught but his brutish passions alert? Or that man shall oppress his fellows by unrighteous dominion, robbing them of the rights upon which God Himself refuses to infringe, even though those rights be grossly misused? Is it the will of God that woman's virtue shall be bartered for gold, and that vice shall stalk unchallenged through the world?

To hold that these abominations accord with the Divine will is to make God responsible for them, and therefore the author of sin. The very thought is blasphemous.

God's omnipotence is manifest in the over-ruling by which eventual good results from immediate evil. The crime of the ages, consummated on the slopes of Calvary, has proved to be the means of salvation to the world; but the awful guilt of the betrayal, of the false testimony and the crucifixion is no whit diminished by the glorious outcome.

Through the successive captivities and the general dispersion of Israel, which came as the consequence of infidelity to Jehovah, a knowledge of the true and living God has been diffused among even benighted and idolatrous peoples. And thus the nation's calamity has been made to serve Divine purposes.

I cannot look upon the frightful carnage and inhuman atrocities of the world war as a manifestation of the direct will of God. This dreadful conflict was brought on through lust of power and greed of gain. It sprang from an unholy determination to rob mankind of God-given rights, and to subject the race to autocratic domination. It is a repetition of the issue at stake in the primeval struggle, when Michael, the champion of free agency, led his hosts against Lucifer's myrmidons, who sought to rule by might (See Rev. 12:7-9). Read the record given to the world through modern revelation:

"And, I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down; And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice" (Pearl of Great Price, Moses 4:1-4).

In the free exercise of agency and the right of decision our nation has deliberately and solemnly entered the present conflict in the interests of righteousness. Out of the seething carnage shall crystalize the lustrous gems of peace and the liberties of men; and thus enriched the world shall be the more prepared to receive the Christ, whose coming is near, and whose dominion shall be holy, whereby the rights of all men shall be respected and assured.

God's power and glory shall be manifest in eventual victory for the right, and in the good that shall spring from present evil. But in the eternal accounting, responsibility for the crime whereby this war was precipitated shall weigh upon the man, men, nation or nations, who did the devil's bidding in the attempt to enthrall mankind.

Thus the hand of God is potent in the furtherance of right; and though His will be violated and His commandments transgressed, evil shall be followed by good. Divine displeasure is directed against all "*who confess not His hand in all things, and obey not His commandments*" (Doctrine and Covenants 59:21).

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## The Nation's Prayer

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"Before thy Throne we bow: our God, our shield be thou  
From Treason's rage!"

In faith we look to Thee, our strength in heav'n we see,  
Defender of the free,  
In ev'ry age.

"Our follies we confess: O God, forgive and bless!  
Let Mercy's light  
Illumine this dark hour when war clouds o'er us lower,  
And thine eternal power  
Defend the right!"

*Crammond Kennedy.*

## To Avelan

(From Mother, at the Hospital, Aug., 1917)

I found your flowers, sweet lad, when I awoke,—  
Fresh gladiolus in their crystal vase.  
Tall, brave and bright, your message, dear, they spoke  
In dew and color in this clean, white place  
In which I lie,—lie close, and think of you;  
    Of God, and Life; of Death, and War;  
    The World, and its work to do.

• • • • •  
There have been other days, and other flowers,  
Roses, carnations, “sweets to the sweet,” you said,  
And laughed your carefree mood straight to my heart,  
And charmed the Ghosts of Pain far from my bed.  
But these, your “glad flowers,” dear, have won their prize  
    Of smiles from my life, ‘tis true,  
    But scalding tears from my eyes.

For well I know there will come future days  
With *only dream flowers*—and your face between.  
And, with the love-light in your eyes, dear, gaze,  
A sterner and a sadder face I ween  
As well befits a soldier of the Free,—  
A soldier of the Cross, and mine, O boy,  
O man! O child of the heart of me!

I love my country and my country’s creed,  
And all it stands for. Most because it shields  
The pennon white of Christ, and to its need  
Swiftly my gift of gifts I freely yield.  
Not blatantly, but with a patient trust,  
    Glad that I can, my son,  
    But sad, so sad that I must!

The beat of marching feet threads through my dream,  
The throb of martial music. On the brow  
Of every hill our loved Old Glory gleams—  
For every day, dear heart, is Flag Day now.  
This, the beginning. Where will be the end  
Of war’s alarms and its uncertainties?

And when we part, where will we meet again,  
And when, and how? *We ask God on our knees,*  
Nor dare to think what might the future hold,

But cling to our faith in the right  
Till the earth and the stars grow cold.

In peace secure we've walked through all our days.  
Serene our vales lay fruitful in the sun.

We've gone, at work, at play, our various ways,  
Lain down in peace when the day's work was done.  
Rehearsed on fete-days' deeds of patriots bold;  
Recounted prowess oft in song and story—  
Sweet tales they were to us and often told,  
Filled like dried rose-leaves with an ancient glory.  
For special days and deeds our flag unfurled,

Proud of its might, my son,  
And its light to the wide, wide world.

But now a hand, mailed, and fierce with strain,  
Gropes for our throats, though half a world away.  
Mad schemes of empire, hatched in a despot's brain,  
Burn, starve, drown, raven, conquer and kill today.  
The call, "To arms! to arms!" rings through the earth.  
Again,—"Fight for yourselves, your altars and your fires;"  
Stand for the land where freedom saw its birth;  
Strike swift and sure for the Home of Your Dear Desires;  
And for other Peoples and Lands, prostrate and spent,—  
Desolate, plundered, and worn;  
Ravished, and rent.

"*And there was war in heaven.*" *Ah! there you have the key!*  
That primal fight against revenge, ambition, and jealousy—  
For the very Gods must arm themselves in defense of the right  
To Be;

To form, to build, to love, to give, to grow in amity.  
'Tis the old, old battle for right that began in the courts above,  
And the old, old enemy, my son,  
That throws us the gage of his glove.

Then go, and God go with thee, ye hosts for liberty.  
We are building our fires of sacrifice with our nearest and bravest  
and best.

And God give light to those neutral lands who should our comrades be,

That they spring to the aid of their Sister States who dare to be brave for the rest.

Who dare to stand forth for Democracy,  
And this its supremest test.

There is a plan, and we a part; there is a Destiny;  
There are laws to live and lives to give to make the whole world free.

Christ gave Himself; God gave his Son; we, too, must offer all  
Upon the sum of our beliefs, and by them stand or fall.  
So, day by day, and day by day, for our own and other lands  
Must give of the wealth of farms and mills, of hearts, and souls,  
and hands,

Give free, O God, of our lovely boys  
As exigence demands!

There is no doubt of the outcome, for God has told us this,  
That Right shall triumph, and Truth prevail to the bounds of the utmost sea.

But what we must suffer in blood and tears, must do and dare for this,

Must yield of the best of our priceless gifts, is not given to you or me.

Hush, O my soul! no time for tears, no mood for a weak repining;

We will "do our bit" through the storms and years, and trust the sun for its shining.

*"Who loses his life for my name's sake shall find it,"*—the clarion call

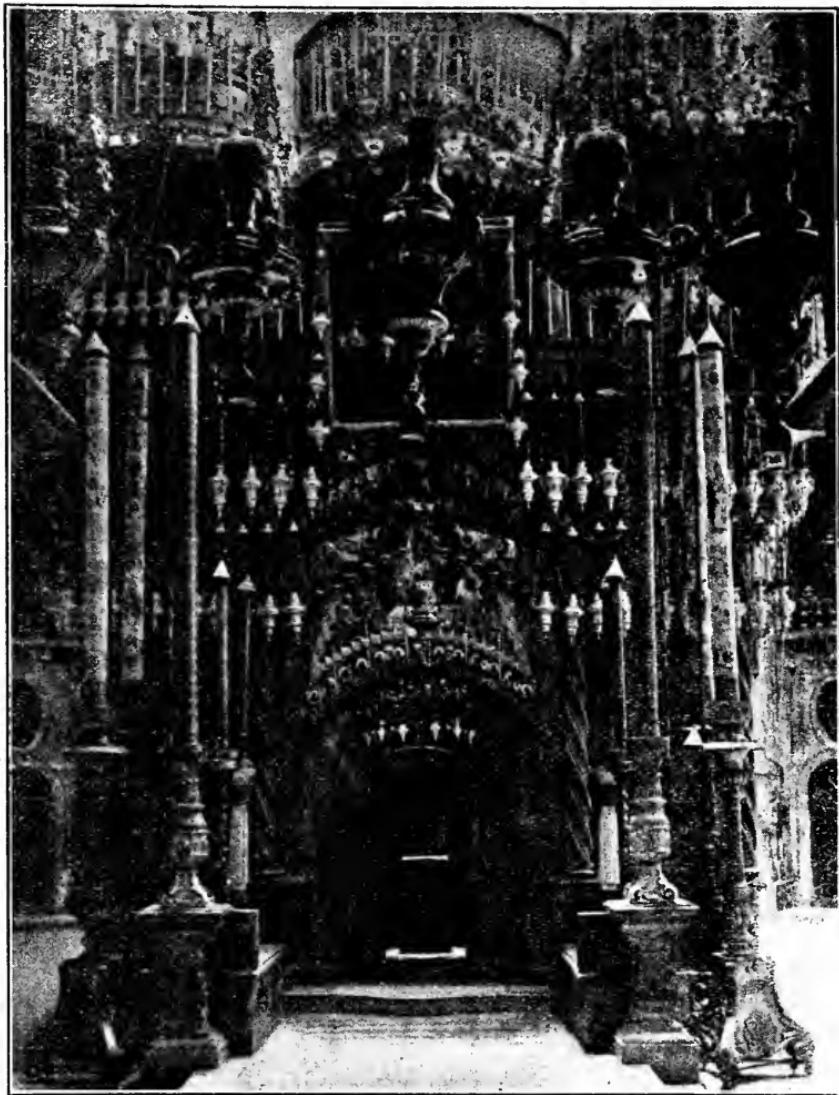
From our Father in heaven to his children on earth.—We answer with our all.

Shoulder to shoulder, step to step, and this our battle cry:

*"The right to freedom for ourselves,  
And the world, that it shall not die."*

*Sarah E. Hawley Pearson*

*Ogden, Utah*



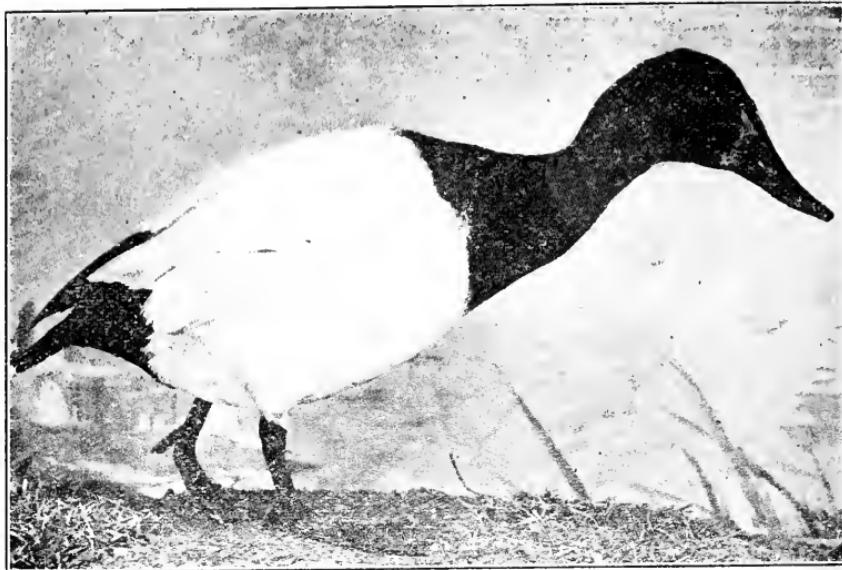
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### THE HOLY SEPULCHRE

An official despatch from France announces that the Turks, before surrendering Jersalem to the British, carried off the famous treasures of the Church of the Holy Sepulchre, valued at millions of dollars; and sent to Berlin the church's celebrated ostensory of brilliants.

Christian priests were mistreated, and Father Picardo, an Italian priest, is said to have died from the effects of Turkish brutalities.

In the centre of this great circular room, shown in the photo, sixty-eight feet in diameter, rises a highly decorated edifice of marble. Gigantic candlesticks are in front of it, and innumerable lamps, the gifts of worshipers, surround it, and hang everywhere. The little balconies are for the favored few on Christmas and Easter, when the building is thronged with worshippers of every description.



## Outlines for Scout Workers

*By Violet Iversen and D. W. Parratt*

### *XXI. The Canvas-back Duck*

Hast thou named all the birds without a gun?  
Loved the wood-rose and left it on its stock?  
—Emerson.

1. Why is the canvas-back duck so named? By what other three names is it known?
2. What are the three general classes of ducks and to which does the canvas-back belong?
3. Note size, color, and markings and contrast male and female in these respects. When are these contrasts most apparent? Why then?
4. In what kind of place does this bird live? What is there about the duck to indicate such a habitat? (Shape of body, wings, bill, feet, neck, color, oil glands, etc.)
5. Upon what does the canvas-back subsist? How does it procure its food?
6. For many years this duck was "the darling of epicures." What made him such?
7. Where and of what does it build its nest? In what kind of place? Why there? Does it nest in our state? If not, where?
8. When do the canvas-backs come to us and how long do they stay?
9. Describe flight, paying particular attention to speed and course.
10. Should the canvas-back be better protected? If so, in what ways?

### *Handy Material*

In Huntlee bannkes es mery to bee,  
Whare fowles synges bothe nyght and daye.

—From *Child's Ballads, I, 107.*

Attention has already been called to the fact that many birds are named in imitation of the sounds they make. The chickadee, for instance, is named from its musical "chick-a-dee-dee" chatter, the phoebe from its plaintive "phoe-bee" call, and the heron from its harsh "he-ron" squawk. In like manner our most important family of water game birds have acquired its name. The members of this family habitually make the familiar "quack-quack-quack" or "duck-duck-duck" sound and in consequence are called ducks.

This great group of water birds is often divided into three general classes. One is called the river ducks, one the deep water, and the other the fish ducks. The river ducks live almost entirely inland upon or near shallow lakes or ponds and along various sized streams of water. They are poor divers and consequently secure much of the food obtained from water by tipping the body in a vertical position and reaching down to the bottom of the stream or pond. The mallard is a splendid example of this class of ducks.

Fish ducks usually inhabit the sea coasts and live upon animal life, especially small fish, found in the salt or brackish waters. They are expert divers, but of no particular value for table purposes.

Deep water ducks are found both inland and along the sea coasts. During the greater part of the year they prefer the secluded inland lakes and streams, but, during the colder seasons often make for the open sea and live with the fish ducks. They are skilful divers and secure much of their food at considerable depths under water. Not many of these are suitable for table use, but those that are have been the special marks for discriminating sportsmen.

The particular bird with which we are now concerned is the most famous of the deep water class. He measures from twenty to twenty-two inches in length. The top and front of his goose-shaped head are dark chestnut in color. The sides and back are reddish brown and this color extends downward covering the entire neck. Below this and around the upper end of the body is a rather wide ring of glossy black. The under parts are almost pure white, while the sides and back are white with fine, wavy, dark-brown bars giving the appearance of canvas. On account of this canvas-like coloring on his back he is commonly called the *white-back* or, more often, the *canvas-back* duck. His short, heavy neck has given him the additional name of *bulldneck*, and in some localities he is confused with the sheldrake and in consequence is wrongly called by that name.

The female canvas-back wears a less showy dress than does the courting male. Her body is colored with grayish brown marked with white wavy lines. Her head is of wood brown with

touches of white behind the eyes and on the fore-neck. To her is given the task of tending eggs and rearing young and in this important work has but little use of showy colors. These would serve her poorly as protection against lurking enemies when she is nesting and hovering her young.

The male, however, is placed in keen competition with others of his sex in winning the attentions of coveted females. In this the fellow with most attractive suit stands the best chance of winning out. During the mating season, therefore, the proud male makes good use of his distinctive toilet, but as summer advances the occasion for "winning garbs" disappear and he gradually assumes colors and markings much like those of the better protected female.

Like that of other ducks, the body of the canvas-back is boat-shaped suitable for floating upon or diving through water. His stout legs are farther back on the body than are those of the river ducks and his lead-colored feet are much longer. These together with the lobe hanging from each hind toe readily suggest his ability to dive and swim under water.

This ability to dive, in turn, suggests the source of much of the canvas-back's food. His choicest morsel is a sort of tape or ell grass often called wild celery found at considerable depths in fresh or brackish waters. To this plant is attributed the delicious flavor of the canvas-back meat, making it famous throughout America. But part of the time, the canvas-back feeds upon mollusks and the like and then, of course, his meat tastes fishy and is not so palatable.

At one season or another, canvas-backs are found in practically every part of North America. During spring and summer they range from the northern states to Alaska, breeding mostly throughout Canada and the upper tier of our western states. The nest is well constructed of grass and weeds and lined with feathers and down from the female's breast. It is hid in the long reeds or grasses bordering some secluded lake or stream. From seven to nine grayish-olive eggs are laid to the nest, covered with soft feathers and down when the duck is not covering them.

Every autumn welcomes the return of the canvas-backs from their summer homes to the valleys of our state. They remain along our marshes and streams during the colder weather and at first signs of spring take wing to their northern retreats.

In sheltered hollow lies the snow,  
While chill and damp the raw winds blow,  
When northward through a murky sky,  
The white-backs fly.

But they are harbingers of spring,  
As swiftly to the north they wing;  
Soon come the blooms and clear blue sky  
The white-backs fly.

The canvas-back's flight is strong, swift, and certain. He can cover an enormous distance in a short time. It is not at all unusual for him to cut the air at the rate of ninety miles per hour. He almost never dodges from danger, but speeds ahead until it is passed. At times these ducks assemble in flocks of thousands, especially along the sea coast, and when suddenly arising for flight make a noise with their powerful wings much like that of thunder.

For years Chesapeake Bay was America's famous winter rendezvous for these noted ducks. At one time they were so numerous that in hiring out slaves men made special provision against the black man being fed canvas-back meat more than twice a week. But that time has gone and now people along Chesapeake Bay and in other places are trying to produce "canvas-back" meat by feeding tame ducks on "wild celery."

"It is desirable and necessary," writes Dr. William T. Hornaday, "that every person living should know that systematic slaughter will exterminate the most populous wild species on earth, and accomplish that result in a very few years. Let it be remembered for all time that no wild species of mammal or bird can withstand systematic slaughter for commercial purposes.

\* \* \* \* \* Today this country of ours is the theater of a remarkable struggle between the great forces of destruction and the small forces of protection and preservation. In every township throughout the whole United States the destroyers of wild life either are active in slaughter or are ready to become active the moment they are left free to do so. \* \* \* \* \* The army of destruction that annually takes the field (in the United States) against wild life, openly and according to law, contains at least 2,642,194 men and boys. \* \* \* \* \* The state of Utah is, with the exception of its irrigated lands, a desert state. Its stock of game, excepting the migratory ducks of Great Salt Lake, is at a very low point. The population of the state is only 373,351, but in 1911 that state sent an army of 27,800 well-armed men into the field against her pitiful remnant of game birds and quadrupeds. And this sort of thing the people of America call 'game protection!'"

Evidently, if this continues our migratory ducks will soon be "at a very low point" also. Surely all interested in the protection of our bird life should give this matter serious consideration.

#### *To a Waterfowl*

Whither, 'midst falling dew,  
While glow the heavens with the last steps of day.  
Far, through their rosy depths, dost thou pursue  
Thy solitary way?

Vainly the fowler's eye  
 Might mark thy distant flight to do thee wrong,  
 As, darkly painted on the crimson sky,  
 Thy figure floats along.

Seek'st thou the plashy brink  
 Of weedy lake, or marge of river wide,  
 Or where the rocky billows rise and sink  
 On the chafed ocean side?

There is a power whose care  
 Teaches thy way along that pathless coast,—  
 The desert and illimitable air,—  
 Lone wandering, but not lost.

All day thy wings have fanned,  
 At that far height, the cold, thin atmosphere,  
 Yet stoop not, weary, to the welcome land,  
 Though the dark night is near.

And soon that toil shall end;  
 Soon shalt thou find a summer home and rest,  
 And scream among thy fellows; reeds shall bend,  
 Soon, o'er thy sheltered nest.

Thou'ret gone, the abyss of heaven  
 Hath swallowed up thy form; yet, on my heart  
 Deeply hath sunk the lesson thou hast given  
 And shall not soon depart.

He who from zone to zone  
 Guides through the boundless sky thy certain flight,  
 In the long way that I must tread alone,  
 Will lead my steps aright.

—*William Cullen Bryant.*

## The Flag Goes By

“Hats off! Along the street there comes  
 A blare of bugles, a ruffle of drums,  
 A flash of color beneath the sky:  
 Hats off! The flag is passing by!

“Blue and crimson and white it shines,  
 Over the steel-tipped, ordered lines.  
 Hats off! The colors before us fly;  
 But more than the flag is passing by.

\* \* \* \*

“Sign of a nation, great and strong  
 To ward her people from foreign wrong:  
 Pride and glory and honor,—all  
 Live in the colors to stand or fall.”

*Henry Holcomb Bennett.*



## The Innocents



Behold I see them if I wake or sleep,  
I seem to look into their mournful eyes,  
By day and night I hear the blameless weep,  
Or little ghosts unto my sight arise.  
In very truth, O Christ, may these things be—  
Shall we awake and find them only dreams?  
Aye those of whom He spoke "Come unto Me,"  
That they so die too terrible it seems!  
Lo, as the reign of Herod come again,  
This war-crowned madman in his iron deeds.  
Aye meet the murderers, ye who are men,  
Behold the helpless innocence that bleeds:  
Crush while ye may the tyrant in his might;  
Take, O ye brave, a righteous sword and smite!

—ALFRED LAMBOURNE



# The Feud

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*By Elsie C. Carroll*

---

For a month Short Creek Valley had been baking in a fierce drought. The July sun beat down upon the scorched earth pitilessly. The bare rocks upon the hillsides reflected the heat in a dancing haze. The tall sunflower stalks drooped their heavy heads. Even the leaves of the sage brush and desert-grass hung wilted on their stems and the spiny clumps of yucca and cactus had taken on a paler hue. Here and there a gray lizard ventured from beneath a boulder to lie panting a moment in the sun and glide on to another shelter. Shrill rasping notes from restless cicadas cut the lifeless air.

Down in the valley small groups of bony cattle dozed in the meager shade of scrubby cedars, or drank thirstily from the dwindling waters of Short Creek at points where its precious supply was being taken out into irrigating ditches and carried to the small farms skirting the foothills.

On the vine-shaded porch of a small weather-beaten house, tucked in the far corner of one of these farms, sat Millie Harrison industriously working the dash of an old-time churn. Her brown hair was parted in the middle and hung in a long braid down her back. An out-of-door life showed in the rich coloring of her cheeks and lips and in the round suppleness of her form and limbs. Her hazel eyes were bright with the buoyancy of youth, but deep with the thoughts which years of responsibility had given them. Just now, also, they held that dreamy glint which comes to all young eyes when first they are opened to the paradise of love's fantastic dreams.

This dreaminess gave way, however, to genuine filial concern as a tall angular man came around the corner of the house. He was clad in blue overalls, a checked cotton shirt, unbuttoned and turned back at the throat, a broad brimmed straw hat and a pair of heavy boots. He was somewhat stooped and carried a shovel over his shoulders.

"You're 'bout melted, ain't ye, Dad?" the girl asked solicitously.

"Wall, it is tole'able hot out in the sun," he replied, shoving the battered hat back on his thin, grey locks and mopping his perspiring face with a red bandanna handkerchief.

"Sit down a spell can't ye, till the butter comes an' I'll fetch

ye a cup o' buttermilk to cool ye off. It sounds like it's most done." The dash was pounded up and down with renewed vigor. But the old man replied:

"No. It's 'bout time t' take the water. The stuff's purt nigh burnt out this week. 'George! If it 'ud only rain!" The pale blue eyes scanned the unpromising heavens hopelessly.

The girl noticed the deep anxiety on the wrinkled face. "Dad's gittin' old," she told herself with a little sigh. "He hadn't ort t' hev t' work so hard an' worry so much." But aloud she said:

"Why, it ain't three o'clock yet, is it? I believe you'd hev time to rest a bit an' hev a drink o' buttermilk."

"It takes quite a spell t' walk up t' the head-gates," the old man protested as he drew a big silver watch from his pocket. "Guess I'd as well start." He shuffled off toward the field, muttering, "If it 'ud only rain! If it 'ud only rain!"

In the neighboring field Tom Bradford was busy with his shovel distributing the water from the irrigating ditch evenly into the crusted furrows between the rows of drooping corn and withering potato vines. With a feeling almost of sympathy he watched the dry ground greedily absorb the cool flow. Now and then he stooped to move a clod or a bunch of dry weeds that the water might run nearer a thirsty plant.

His young, bronzed face was covered with beads of perspiration. A lock of black hair hung in a damp strand over his high forehead almost to the lashes of his keen black eyes. But in spite of the intense glare of the sun the young man wore an expression of contented satisfaction.

When he had the water well over the land he sat down cross-legged on the foot-ditch at the bottom of the field to rest. He half closed his eyes and watched the tiny streams creeping slowly toward him, leaving ribbons of refreshing dampness behind. He began to whistle softly as he recalled the conversation he had had with his uncle that morning.

"If you kin save the crop on that south field this year, I'll give the land t' ye. I expect it won't be long 'fore you'd be wantin' something o' your own any way an' there's a good place t' build a house when ye git ready fer one down by the knoll." Those were the very words his uncle had used and Tom had been wondering all day if the old man had really guessed his feelings for Millie and if after all "the scene" he had been sure he must face when he made it known to his uncle that he wanted to marry Jim Harrison's daughter, was to be averted.

The bitter hatred existing between Thomas Perkins and James Harrison was a matter of tradition in Short Creek Valley, although it is doubtful if any one, put to the test, could really

tell what had been the cause of the feud. Some claimed it had originated in a horse trade between the grandfathers of the two men years ago before they both had sought homes as western pioneers. Still others asserted that the trouble began right there in Short Creek Valley in the early settlement of the country when they had both tried to take up the same land. A few even declared that the origin was still more recent, and dated back only to a leap-year dance twenty years before, there in Short Creek Valley when Mildred Stanton who had been "keepin' company" with Tom Perkins invited bashful Jim Harrison to go to the ball with her and a few years later became Millie Harrison's mother.

Whatever the cause of the trouble, the two men, valley neighbors, never spoke unless a situation compelled them to.

Young Tom Bradford had naturally heard all these rumors during the years, since his mother's death, that he had been living with his uncle here in Short Creek Valley where every one knew and talked about every one else's affairs. And yet they had seemed of little consequence to him until two months before when on a May-day picnic with the young people of Short Creek he had suddenly become tumultuously aware of the luring depths of Millie Harrison's thoughtful hazel eyes, of the soft warm sweetness of her rounded cheek and neck, and the fascinating slenderness of her lithe young body.

A short time after this momentous discovery he had, in a carefully studied, unstudied manner, referred to this feud in a conversation with his uncle, hoping to be enlightened upon a point which had suddenly become of great importance to his future happiness. His uncle's noncommittal dismissal of the subject left no doubt in the nephew's mind that the topic was to be tabooed in the future if felicitous relations were to continue between the two. Since that time young Bradford had dwelt in a paradise of bliss when thinking of Millie, but in a dungeon of dread when he realized that sometime, sooner or later, he must meet a trying issue with his uncle.

No wonder he had grasped hopefully at his uncle's words. A very great deal depended upon the outcome of the situation, for the youth was penniless, while old Thomas Perkins, the richest farmer in Short Creek Valley, had no nearer kin than his young nephew. There had naturally been but one conclusion to draw from these facts until that May-day picnic over in Oasis Grove. But since that time the wise old gossips of Short Creek had been shaking their heads doubtfully.

Old Jim Harrison made his tedious way along the head-ditch at the top of his parched field. He did not heed the fiery shafts of heat that seemed to burn into his stooped shoulders, for his

eyes were upon the stretches of stunted, yellowing wheat stalks, the long rows of seared corn, and dried up potato vines, before him. The look in the faded blue eyes was almost of paternal anxiety as he beheld the suffering of these children of his toil. He loved his crops not only for the sustenance they gave to him and Millie, but because they were live plant things to be succored and watched and marveled over from the time the dry seeds were put into the brown earth in the spring, until the miracle of their fruition in the fall. It was a household expression in the Valley that "Jim Harrison might hev been a good farmer if he hed farmed with sense instid o' feelin'." He stopped before each division of the field and looked pityingly at the wilting crops.

"Yer plumb burned t' death, ain't ye?" he spoke compassionately to a long strip of dejected looking flint corn which had been his pride earlier in the season. "Yer plumb choked t' death an' I can't give ye a drink fer a hull hour yet." He had taken out the ponderous watch again. Then he looked up at the dry head-ditch leading through patches of sage brush and around huge boulders to the clearing which indicated his neighbor's farm.

"A hull hour," he repeated slowly. "Then it'll take another hour fer the stream t' soak down through the baked crust o' that ditch." The pale eyes were still on the glaring cracked clay bottom of the head-ditch, but a change of expression was coming over the time-battered face.

"It 'tain't fair!" He addressed the nearest crack in the dry head-ditch. "He gits the water onto his farm ten minutes after his turn starts. 'Tain't fair, he should keep it the full time when it takes it so long t' run down here." Again his glance turned wistfully to the seared crops. He dropped the shovel from his bent shoulders and leaned upon the handle as the blade rested upon the hard ground.

"'Tain't fair! 'George, 'tain't!'" He repeated again in a more certain tone. The scorched field seemed to hold out accusing, pleading arms to him. He started to lift the shovel to his shoulder. He hesitated, wavered, looked up the ditch, down toward the vine-covered house, and finally once more at the suffering crop. A strange new look of daring determination came into his old face as he flung the shovel on up and strode purposefully up the ditch-bank.

Tom Bradford suddenly awoke from a delicious day-dream to the realization that something was wrong with his water. The tiny brown streams which had been creeping so evenly toward him, had suddenly ended in irregular brown points.

He sprang to his feet. What could be the matter? His

turn was not up for a half hour yet. He started toward the head of the field when he saw his uncle who had been working over in the north field, hurrying with irate strides down the head-ditch. Tom wondered what could be the matter and hastened his steps to overtake the older man.

"It's that —— Harrison!" Tom heard his uncle hiss between his teeth. A sickening premonition clutched the boy's heart as suddenly the terrible truth flashed before him. Had Mr. Harrison been mistaken in the hour he was to take the water? Had his watch been wrong? He could not think for one second that Millie's father was a water-thief, and yet he knew his uncle would give no credence to those other possible solutions to the situation, which presented themselves to his mind.

He leaped the fence bounding the field and sprinted after the disappearing form of his uncle. He must be there when the two men faced each other. A little bend in the sage-brush trail revealed the stooped form of Mr. Harrison with his shovel, following the stream down to his fields. Thomas Perkins was only a few rods behind. The boy could see that his uncle's hands were clenched. With a sense of nausea he recalled the tragedy over in Spring Canyon the summer before when Brig Daniels had shot and killed Pete Williams in a quarrel over irrigating water. He sped on, seeing in the old man ahead of them, not the life-long enemy of his uncle and a possible breaker of the law, but the father of the girl he loved.

There was another bend in the trail which hid both men from him. He speeded around it with quickening pulses. The two were about to face each other, and there a half dozen rods to the right of them Millie Harrison was emerging from a clump of willows with a stone pitcher and a cup in her hands. For one terrible instant the boy's head reeled. He must save Millie's feelings at any cost. He reached the two men first. Old man Harrison had straightened his bent shoulders defensively, though evidently no word had been spoken. Neither had seen the approaching young people.

"You—you —— thief!" bellowed Thomas Perkins. At that instant his nephew grabbed his shoulder and wheeled him about. He was breathing hard but his face was calm and tone commanding. "Uncle Thomas, what are you saying? I turned the stream into Mr. Harrison's ditch because I noticed last night when I was passing how bad his crops needed water. They get the glare from them ledges and really need more water and—" Millie had joined them. He felt that he really must not stop talking for fear someone else would speak, but he couldn't think of another word to say for the girl's sweet hazel eyes were smil-

ing into his. Then Mr. Harrison's surprised expression came to itself and he opened his lips to speak. Thomas Perkins was staring first from the girl's sweet, flushed face to that of his eager excited nephew.

"There now, Mr. Harrison, don't you say a thing about it, not a word," and Tom gave the old man a look of mingled warning and entreaty with a glance in Millie's direction that made his meaning clear.

Thomas Perkins stood with his hands thrust into his pockets, still dumb with the perplexities of the situation as they had suddenly revealed themselves to him.

Millie looked with anxious concern at her father, with shy tenderness at Tom, and uncertain questioning at Mr. Perkins.

"Is anything the matter?" she asked wonderingly, trying to understand the tell-tale atmosphere. No one answered her for an instant, so she poured from the stone pitcher a thick white liquid into the shining cup and extended it shyly toward Thomas Perkins.

"I brought Dad a drink o' buttermilk," she explained. "Won't you have some, Mr. Perkins?"

Thomas Perkins reached for the brimming cup. In the sweet face of the girl who offered it he saw the lovely vision of that other Millie who once had filled his heart with dreams of the golden days to be. His glance turned to the eloquent face of his nephew and he fully understood.

"Thank you, Millie," he said, and his eyes turned to the face of her father.

"By Jove, Jim," he spoke as carelessly as the queer catch in his voice would permit, "how much your little gal looks like her ma used to."

The pale blue eyes of James Harrison looked searchingly into the eyes of his enemy; instinctively his hand went out, for he knew, as well as did Tom Bradford, that the feud was ended.

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## How Like Us All!

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After her third day at school, says *Everybody's Magazine*, Pauline was retailing stories of her classmates' naughtiness.

"That's bad," commented her mother. "Didn't the teacher have to correct you?"

"No," Pauline assured her. "She had to speak to all the class except me this afternoon."

"That's queer," remarked her father, somewhat suspiciously. "What did she say?"

"She said," reported Pauline, "'Now, children, we will all wait till Pauline is in order.'"

# Problems of the Age

Dealing with Religious, Social and Economic Questions and their Solution. A Study for the Quorums and Classes of the Melchizedek Priesthood

By Dr. Joseph M. Tanner

## *IV.—The Spirit of Destruction*

**Toil.**—The gospel teaches that wealth should be held in stewardship for the benefit of God's children. It is perhaps one of the most difficult duties man has to perform when he undertakes to overcome his selfishness, when in the possession of the material gains of life. There is a real and quite universal disposition to make ourselves secure against want, to provide for the future, and lastly to feel ourselves removed from the necessity of anxiety and work. From the days of Adam man in general has been put under the pressure of toil. To earn his bread by the sweat of his brow was the fiat that went forth to man from the garden of Eden. To make the conquests in life more toilsome the earth was cursed by weeds and pests that never left him secure in the knowledge that he would always reap the harvest he had planned. He needed hope and faith. He was not to be left in a state of self-satisfaction.

The earth had to be redeemed, not only in the end, but continually, by the labor and faith of her children. Redemption is not merely a final act. It is a continuous struggle for conquest and restoration. We are made redeemers by the life-long effort to conquer day by day the difficulties that beset us. It is a delusion that men suffer from when they imagine they may be redeemed by some act of contrition and repentance in the final stages of their existence. We have a mission to conquer not alone the soil and animal life but the forces of nature which abound in wealth for the happiness and blessing of mankind. The wealth of these conquests surpasses the fondest hopes of a selfish imagination. Man has found a means of amassing fortunes through the revelations of science and invention. These fortunes have become prodigious, but along with them increased poverty and suffering. In our day, and for a number of years past, we have been compelled to witness the feeding of school children at public expense because their bodies were not sufficiently nourished to support the brain. Charitable institutions have multiplied greatly since the wealth of modern discovery has been poured in upon the human family. Luxury and waste have gone hand in hand with the increase of means provided by a benevolent Providence for the comfort of his children.

**Luxury.**—A few years ago men saw the accumulation of capital in such enormous quantities that they were sure money would go begging and interest whose burden rested heavily upon them, would be lowered to a minimum. But luxury has always kept pace with production. The automobile came into vogue and capital was swallowed in a new pleasure. Usury was a curse upon the people of God in olden times, and through all the ages since it has lain heavily upon the world at large. The sinful conditions of waste were potent causes in the destruction of nations in the past. One of the most conspicuous nations of the world was ancient Rome, whose citizens

vied with each other in the extravagances they were able to display. The sad story of the fall of ancient Rome contains the evidences of debauchery which waste brought upon her people. Waste is a grievous sin, destructive alike to nations and individuals. Men cannot violate the law of stewardship without bringing upon themselves the penalty of heaven. A wealthy man lived, in one of the parables of the Savior, who had filled his barn, secured himself against privation, and so could "eat, drink, and be merry." Such a man Christ characterized as a fool. "This night thy soul shall be required of thee," and all men die when they escape responsibility to their fellow men and to God. Job was a perfect man and a wealthy man, but he was a just steward. "The Lord giveth and the Lord taketh away." He lived to praise God and was filled with gratitude, a quality of heart that every rich man should possess.

Has the world amassed wealth in the spirit of stewardship? If for selfish purposes men possess the earth, and waste the products of the labor of man, they prepare themselves for a spiritual death which means calamity to the human race. We may possess but we may not waste. Waste means luxury, idleness, and sin. It is a plague let loose upon mankind. All the world dominion wars which have destroyed nations have been the leveling processes by which God punished the waste, extravagances and injustices of his children. There is no more dangerous symptom in the diagnosis of national and individual life than the spirit of waste, the mother of extravagance and sin.

Nor is waste a sin only amongst the rich; it is a habit alike of the poor whose ambitions are to ape the rich. Extravagance lays waste not only the material substance of man, but it destroys his physical, spiritual, and intellectual well-being. The moral waste becomes an irreparable loss to the world. It invites strife, contention, and war. Behold the holocaust of war, and ponder the destruction it is bringing to life and property. A statement of the world's losses through war is so forcefully put by the *Berliner Tageblatt* that I quote it at length, from its publication of August 25, 1917:

*War and waste.*—"War loans, \$87,000,000,000; loss in dead and wounded, 24,000,000 men; killed, 7,000,000 men; loss through decrease in birth rate in all belligerent countries, 9,000,000.

"Gold production of the world during the last 500 years amounted to \$15,000,000,000, or less than one fifth of the cost of the awful world war. In five-dollar gold pieces, the \$87,000,000,000 raised in war loans would form a belt that could be wound around the earth nine times. The funeral cortège of the 7,000,000 killed would reach from Paris to Vladivostok, if one hearse followed another.

"When the war began the combined public debt of the European states was a little over \$25,000,000,000, and now it is over \$112,000,000,000. The British merchant fleet in 1914 represented a value of about \$950,000,000. That is less than the annual interest England now has to pay for her war debt. Before the war Germany exported goods to British colonies to the amount of \$113,000,000 a year. By cutting off this export, England can eventually reimburse herself for her losses, but this will take more than 200 years.

"Germany, with the amount spent by her for the war, could have bought all the cotton fields, copper mines, and the whole petroleum industry of the United States and still would have had several billion dollars left over.

"Russia, with her war expenses, might have covered her immense territories with a net of railways as close as that of Belgium and France, whose losses in men are larger than the entire population of Alsace-Lorraine, could have bought all the Portuguese and Dutch colonies with the money she sacrificed for the war.

"With the enormous wealth destroyed by the war, Europe might have made a paradise on earth instead of a howling wilderness. There is no doubt the awful struggle would have been avoided if the nations had had any idea of its enormity when it started."

A little coterie of men at Potsdam, Germany, on July 5, 1914, lit the torch that set the world in flames. The fire is still raging and no man seeth the end of its destruction. The war is making an army of millionaires, and new conditions of wealth will arise that are likely to complicate the troubles that are sure to arise between capital and labor. Selfishness will probably keep pace with the new conditions. As a consequence, envy and disappointment among the masses may ripen into hatreds that in turn will be destructive to the domestic peace of the nations. The rich will have resting upon them a fearful responsibility because in their power will be the stability of society and the contentment of labor. Luxury and waste will create dangers to the stability of nations.

If the ambition of wealth is the display of it, men will bury their talents, and the burial of many talents is a greater sin than the burial of one. Complications and dangers are plain enough to see, but who can forecast a remedy? There are millions given to institutions, often to honor a name or satisfy an ambition. The needs of humanity are too frequently overlooked.

*Ambition for Power.*—Money strives for power. Newspapers, magazines, institutions of learning, and vast industries have their compelling force upon public opinion, because they are largely the creations of the rich. For the past fifty years there has grown up in Germany a so-called "Junker" class, as ambitious as it has been rich. Its wealth was turned to selfish and national aggrandizement. It educated the masses to believe in war. By its great publications and influence the whole national life was lured into false hopes. It not only dragged its own nation into war, but brought war upon nearly all the world. Wealth has there and in other lands become the most destructive element in the social and economic life of mankind.

*Noble Examples.*—The conservation of wealth entails a sacred duty on the part of those who possess it. There has always been a dangerous fallacy among men that their money is their own and they may do with it what they like. The idea of stewardship has been foreign to their own minds. There has never in all history been a law that could beneficially regulate it. It has been a part of the exercise of the free agency of man. God gave a law of control and distribution to ancient Israel, but its provisions were shamefully disregarded, and his people paid the penalty in poverty and sorrow. Christ exalted the poor from their lowly estate, or would have done so, had they accepted his teachings. He made the way plain. His spirit was a guide to rich and poor alike. The loss of that spirit has meant individual and national bankruptcy. The burning question of the world today is the recovery of the loss of God's favor among his children. Will it be possible for them to recover the blessing, the birthright they have so frivolously bartered away. They are just as much mistaken about the value of wealth as Esau was about his mess of pottage. In the end Esau gave a "loud cry." It was the cry of despair. We have in Abraham a beautiful example of a man of wealth. When the Assyrians carried off the inhabitants of the cities of the plain, together with their flocks and herds, he was satisfied to take back in his campaign against them the booty they had carried off. He restored it to its owners, and would have no reward for himself. His unaffected acts of charity, and unselfishness in the distribution of land with Lot make him an ideal with respect to the stewardship of his possessions. Of the things of this world he had plenty, but the ambition of his life was not to keep what he had and to get more. He was constantly crav-

ing the favor of Jehovah. He would have children, and he had none, notwithstanding God's promises to him. He saw in them a blessing.

How the world is turned around today! What Abraham would treasure, the world today esteems lightly; what Abraham would esteem lightly the world is seeking in a spirit of madness.

The Saints of God in this dispensation have been and are warned against the dangers of worldly gain. Has it become a passion with any of them? Do those who have acquired an abundance of wealth regard it in the spirit of a stewardship? Do they feel that it lays upon them a heavy responsibility? Do any of them sense the dangers of luxury, extravagance, and waste? Do the faithful, by their pronounced disapproval, discountenance everywhere manifestations of wasteful pride and vain ambitions?

*Revelation to Joseph Smith, 1831.*—Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters;

“Wherefore, the days will come that no flesh will be safe upon the waters.” Doc. and Cov. 61:14-15.

“For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven,

“Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and behold, the enemy is combined.” Doc. and Cov. 38:11-12.

#### *V.—Religion and the War*

*Fear.*—There was a very general belief throughout the world that the war would bring a new devotion to religion. Observations of ministers and members of the Y. M. C. A. do not bear out such an expectation. “Fear of the Lord is the beginning of wisdom.” It was not the fear of the Lord so much as it was fear of consequences on the battlefield that in the beginning awakened a movement toward prayer. It is said soon to have died out. Interviews with French soldiers indicate a sort of philosophy about life and death that bordered somewhat on fatalism. It was called the philosophy of good cheer, a sort of reconciliation to whatever might happen. It was French optimism put into aphorisms. The *Christian World Pulpit*, of July 25, 1917, contains a sermon on the subject of fatalism by George Lawrence, in which he says:

“A soldier said to me in a dugout in the trenches, ‘If I am born to be drowned, I shall not be shot.’ The subject under discussion was fatalism. It is because I recognize the subtle danger of this doctrine that I venture to combat it. Under its influence, soldiers have been known to invite danger, run unnecessary risks, and even to play with the chances of death. They believed, until they were hit, the bullet intended for them had not yet left the munition factory. You can readily understand what havoc a doctrine like this can work. It is criminal to tell soldiers going to France that their death on the battlefield is decreed for them by fate. It undermines their security in themselves, destroys their self-confidence, and renders them unfit for the proper discharge of their duties. I wish to convince you there is no such thing as fate. Our destinies are not controlled, nor our death decreed by it. If they are we must then excuse the ruthless submarine murders, the barbarities, and horrible atrocities of the enemy.”

Much has been written of the Russian predisposition to fatalism. It is doubtful whether the British have a really crystallized belief on the subject. It is rather an abandonment to despair, perhaps an effort to meet a danger

ous situation in a spirit of indifference. Whatever you call it, it represents the antipode of true religion. It is worthy of notice that in this extremity the scales tip away from religion. The thoughts and feelings of such have in the past been schooled away from a working belief in God. Such an abandonment, or fatalism, if you choose to call it such, reveals a total lack of conviction about the most important thing in the world. Religious convictions at the front would be rather an effect of the previous beliefs and practices than the sentiments which the war would create. That, as a rule, has been the history of religion in war. War itself does not have a very moralizing effect on soldiers. It invites too many vices, and is surrounded by too many temptations and evil influences. It tests human life in its weakest places, and it is the scene of too many horrors. There will of course be those whose early training and habits are conducive to a prayerful attitude in the presence of eternity. Such wars usually indicate a decadent period in the life of nations. The enormous number of rejects clearly prove a physical and moral deterioration. That, too, is the belief of those who have given the matter study and attention. Rev. Elmer F. Clark of the Y M. C. A. discusses the question of the church in England and France. Speaking of England, he says in the *Literary Digest*, Sept. 8, 1917:

*Conditions at the Front.*—“She has the most evangelical type of religion in Europe and has long been proud of her Sabbath-keeping scrupulosity and her religion generally. In the first four months of the war all signs pointed to the fact that the church's expectation was to be abundantly fulfilled. The people flocked to the churches, resorted to prayer, and gave all evidences of a quickening religious life. In these months it appeared that a great religious revival was imminent.

“But this early religious awakening was founded in fear, and fear is a motive that cannot long support an intelligent faith. \* \* \* Today the average person traveling through Europe would certainly see no signs of renewed interest in things religious, and even the specialist who investigates intensely and studies all known signs and evidences, will discover but few. In London and Paris, as well as in all other towns and cities I have visited, vice is as rampant as ever, the general population are as little concerned with eternal matters, and the church faces the same problems of sin and indifference.

“In France there are encouraging signs, but in England there are none. Those signs in France appear here and there in the fact that the Roman Catholic Church is adopting a more modern attitude and presenting a more vital and evangelistic message.

“What about prayer? People never prayed so much as they did at the beginning of hostilities. Yet what did their prayers avail? The war went right on, and men were killed just the same. And there was no distinction. The son of the man who prayed for the boy's safety night and day was killed as quickly as the son of the man who recognized no God to whom one might pray. The prayers were not answered in the least. What, then, was the good of prayers, and where was God? Perhaps there is no God after all.

“This doubt and uncertainty affected many people, from the clergyman to the Tommy.”

Importuning God in a perilous hour is an almost universal human trait. But what is the actuating spirit? Too often it is fear and not love. What a different prayer from that of Christ in the garden of Gethsemane:

“O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.”

Such a prayer is not fatalism; it is a sweet resignation to the will of God. The false premise of it all is that death is a calamity. Who shall say

it may not be after all a divine favor? Death is not the end, but it is the aim of all life. The time and manner may not be the important thing about death. We are dealing with divine purposes which are largely hidden from the world. The important thing about death is that we are prepared to go, that on the other side we may give a good account of our stewardship here.

*Nature God.*—Then there is that other vital question,—what kind of God are we imploring? There is nothing in the world very clear about the God of nature—not the God of nature but the nature-god. The soldier sees man making great headway into the realm of such a God. That makes the human a super-man—a little above the nature-god.

*Disintegration.*—Mr H. G. Wells a celebrated English writer, discusses The God of the New Age. Mr. Wells would do away with church edifices, as well as rituals and creeds. Ex-President Roosevelt takes issue in the following number, October, 1917, of the *Ladies Home Journal*. I quote:

“It is perfectly true that occasional individuals or families may have nothing to do with church or with religious practices and observances, and yet maintain the highest standard of spirituality and of ethical obligation.

“But this does not affect the case of the world as it now is, any more than exceptional men and women under exceptional conditions have disregarded the marriage tie without harm to themselves interferes with the larger fact that such disregard if at all common means the complete moral disintegration of the body politic. \* \* \* Therefore, on Sunday go to church. Yes, I know all the excuses; I know that one can worship the Creator and dedicate oneself to a good living in a grove of trees, or by a running brook, or in one's own house, just as well as in church. But I also know, as a matter of cold fact, that the average man does not thus worship or thus dedicate himself. If he stays away from church he does not spend his time in good works or in lofty meditation.”

Mr. Wells sees a general breaking away from the world creeds. He sees that the world will need something different after the war—a new religion. But will the world accept Mr. Wells' new theories? Really there is nothing new about them. It is the old story that man can worship any way, anywhere he pleases. Authority in religion, especially in the protestant world, is breaking down—if it is not entirely gone. Reconstructing old religious practices and theories will not answer in the future. In the new world to come there must be a new revelation. When the new conditions of worship come, it will be because God's Spirit moves the hearts of men and shows them the way of his will. Will sobriety come after the war, will men give heed to religious thought and living? If not, the end of sorrow will not come at the end of the war. It begins to look as if the grinding process would go on. There is something to hope for from the war. Its end must come in the not far distant future.

If it has no sobering effect upon the religious life of the world it will be because of the hardness of men's hearts, because the voices of anguish and despair have not penetrated them. Humility is one of the corner stones of religion. Will war bring humility? To whom? Not to the victors. They will exalt themselves in their own pride. With them God will be on the side of the heaviest artillery.

*Hatreds of War.*—When men fight they are not usually in a mood to pray. Too often their suffering brings hatred. They are not like Job. In their agony they are ready to curse God and die. Their deaths are not saint-like—not offered up in the spirit of sacrifice. From all human ex-

perience and from history, it may as a general rule be said that war destroys religion. There will of course be exceptions, and men may go to battle from the loftiest motives and a holy cause. Wars have their well-defined history; indeed, history is made up chiefly of wars. As we look back upon it, we need not doubt that in most of them there has been a "handwriting on the wall." There is reason to pray before the battle, and those who do so will not be left without the spirit of prayer, which may be of more value to them than life or death. The blessings come to those who earn them, and they may be earned in war as they are earned in peace.

*Revelation.—*

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people."

"And the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." Doc. and Cov. 103:37, 38.

*VI.—Conservation of Life*

*Life's Mission.*—As a definition of the purposes of all life, we may say that its mission is to live, produce its kind, and die. There is nothing in such a definition to explain a multitude of attributes and peculiarities of human life; but out of the three duties, to live, to produce our kind, and to die, may develop the secondary functions of our being. Our duty to live is what in this chapter we may term the "conservation of life." Whatever robs us of our vital powers, our ability to live, takes from us so much of our designated mission in the world. We have no right to assume that it is all right if we continue indifferent to our existence, for our existence is tied up with the existence of others. We are part of an organized life. We belong to a class of social beings who have a united mission in the world, that can be accomplished in keeping with the Divine purposes only as we protect our bodies and fit them for a sound and long life—the life allotted to man.

*The Interdependence of Life.*—There is a relationship in all living things that is frequently overlooked when our duty to life in different aspects is considered. Man in the Garden of Eden was commanded to till the earth. In other words, he was to promote life both in the animal and in the vegetable kingdoms. That was a part of his duty, and that duty is just as pronounced today as it was then. In order that our lives may become as full and as complete as God intended them, we must strive to bring ourselves in harmony with all life, not merely with the life of human beings. The man who cultivates a blade of grass, who promotes life in its simplest form in the vegetable kingdom, promotes likewise his own life. He makes his own life better than the man who stands aloof, who says, "It is not my business to cultivate the soil; it is not my business to encourage growth, except within my own body." And although the shepherd, the peasant, have in all ages stood at the bottom of the social scale, they have had about them qualities of endurance that have made them survive through all conditions of social life.

"A sturdy peasantry, a country's pride,  
When once destroyed, can never be revived."

*Life a Religious Duty.*—The Latter-day Saints, in settling the valleys of the mountains, were called to a rural life. Their earliest teachings portrayed superior advantages of man's intimate communication with nature, that was both to live and help live; and therefore, he was instructed in the religion of good farming, of progressive animal industry. He was building up a new communion of life. Because the sermons of those days took on the practical character of men's daily life, they were ridiculed as being devoid of spirituality, whereas man's spiritual powers are enriched by his

association with nature, by his companionship with those forms of life which God created in the beginning for his sustenance.

*Our Duties under a More Complex Life.*—As we have progressed in a material way, there has grown up among us a large so-called middle-class, men whose duties keep them from the intimate association with nature which they formerly enjoyed. The new life, however, does not relieve them of the duties that belong to our duties in the world. It is always a helpful sign when merchants, mechanics, manufacturers, feel a love for the soil, plan the growth of living things, and look to the soil for an enjoyment that society does not give. We have perverted our lives through social ambitions, when we should have striven to become producers, and thus take part in the conservation of life.

Conservation of life here does not mean simply that we are to save our own bodies, that we are to make them strong and healthy merely; while it does include these duties, it has a higher meaning, a meaning of a Celestial character. If we may farm on a large scale, well and good. If circumstances prevent it, we may raise a garden or work in an orchard; but no matter how humble our circumstances in life, we are never so poor that there may not be a charm of life about our home, and the cascade of flowers that hangs about the window. There is something in the growth of living things that makes for higher morality and greater worldly efficiency. So we are called to promote life in some form, and he who feels merely the sensation of his own living without enjoying the touch of life that God has given about him can never be the highest conservator of human progress.

*Our Children's Lives.*—It is our duty not alone to conserve our own lives but to conserve the lives of our children; to bring them into touch with nature; to interest them in the myriad forms of life about them, to watch it, to follow it, to enjoy it, and to utilize it. Such habits in child life detract from the constant temptation to become self-absorbed. This self-absorption has much to do in leading our young people away from the higher ideals of the world. This self-absorption creates selfishness, selfishness makes our youth unhappy, robs them of faith and destroys their lives. It is a real hindrance to the progress of youth to rob it of an association with nature. A horse means more to a boy than something to ride or to drive. It means a new interest; it means companionship of God's life manifested in the creation of animals.

What a beautiful thing it is to read the account of the Creation contained in the first chapter of Genesis! How beautiful it is to imagine such a period in the world when all that exists helps and sustains human life is brought into being. If such living things were a part of God's unbounded interest in man, it is the duty of man to keep himself in touch with the things that were created for his joy and needs in life.

*Our Girls.*—There is no greater mistake made than the all too common belief that there must be a complete separation between our girls and the soil. Woman's mission in life is more intimate with the functions of birth than that of man. She should feel the inspiration, the strength, and the value that come to humanity from all the living things of God's creation. There is no fancy work so beautiful as the flower. The burdens of the farm are not hers to carry, but there is the garden, the flower beds, the living animals and things about home that should enter into woman's conceptions of broader and better life. To her education the companionship of the vegetable and animal world belongs. It should not be forgotten that there come to us in life great benefits through a spirit of inspiration. We may not define it, we may not trace its workings, we may not measure its values, but it helps us. It enlarges our visions of life. It is the breath of life that we need today. God is changing things in this world of ours. Women are breaking away from the stifling atmosphere of a dusty past; they work on

the farm, they are harrowing in the garden, they are taking upon themselves the duties that belong to the broader world from which they have been too long removed. In the earlier days of our history in Utah, women felt and loved the touch of nature. They felt the inspiration of all life about them. They sometimes went to the field, more frequently to the garden, and labored among the domestic animals that contributed to the support of the home. For this they were ridiculed by the magazines and papers of the world. They were held up as slaves; they were cartooned. But their conceptions of life were sound. Their examples of industry and out-door life have won out, and the world has come to realize that what was in their hearts to do was the God-ordained end of human happiness to conserve life. A false modesty and false social conceptions drove them from the simpler and plainer duties of their life into the maukish ways of an artificial world about them. The war is now demonstrating the truth of woman's place in the living world, a place for which she contended in the earlier days of our colonization in the valleys of the mountains.

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### Departure of the "First Utah"

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A black night—and a sombre throng,  
Solemn and still, as there marched along,  
With noiseless feet,  
Thro' the vibrant mass that filled the street,  
The Utah Guard, on its way to war.

Khaki blurred 'neath flickering light;  
Lifted faces, grave and white;  
An undefinable, virgin air  
About the youthful soldiers there,  
Upborne by women's sacrifice.

Unresting feet on the outward road;  
Bearing their share of the Nation's load;  
With mien remote that seemed to say:  
"Touch me not,' I am on my way  
To keep a tryst with Liberty."

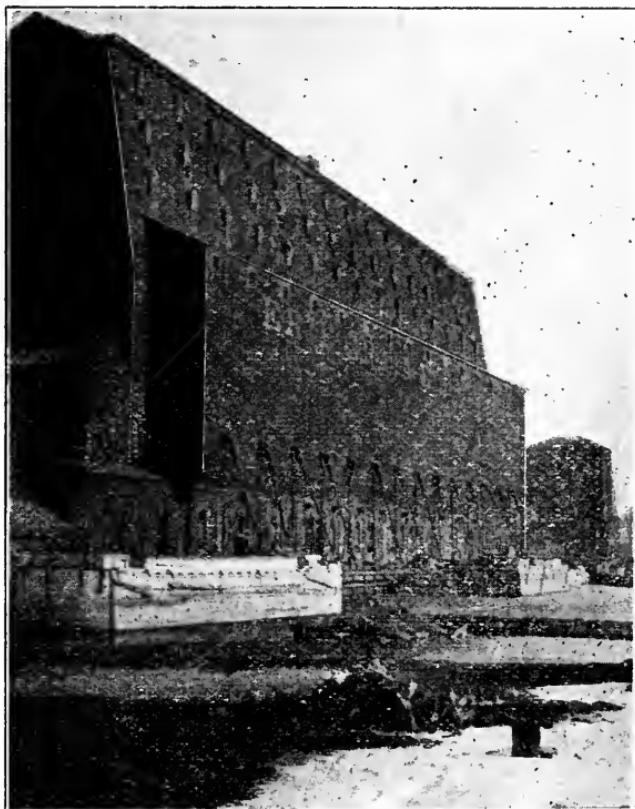
Oh, God of Battles, hold them sure  
And safe, and keep them pure;  
Encompass them in their crucial hour  
With thy unchanging might and power;  
Grant that their way be straight and plain;  
And bring them, Lord, to us again.

*Maud Baggarley.*

# America's Part in Preventing Famine

*By Dr. Franklin Stewart Harris, Utah Agricultural College*

Death by famine is not inviting to anyone; we would probably all rather be killed in battle. Most of us, however, shall have occasion to know more about war from its effect on the



*A terminal elevator where grain is stored preparatory to sending it to our allies in Europe.*

food supply than from the sound of cannon, since comparatively few will see the firing line. Because we have never felt the pangs of hunger, we now feel secure. This does not mean we are safe; millions have starved soon after feeling that famine was remote.

Since prehistoric times, man has been subject to the ravages of famine. It is pleasant to think of this condition existing only in ancient times or among uncivilized peoples. History, however, shows that tens of millions have starved during the present generation. Although nearly every nation has suffered locally, India, China, Ireland, and Russia have seen more distress during the last century than other countries.

In northwest India during 1837 and 1838 at least 800,000 people perished; in Bengal and Orissa in 1865 and 1866, 1,000,000 starved; and again during 1877, Bengal lost 500,000 by famine. Also in the years 1897 and 1900 starvation was rampant in India. In China 9,000,000 persons are reported to have died from lack of food in 1877 and 1878. Eleven years later the



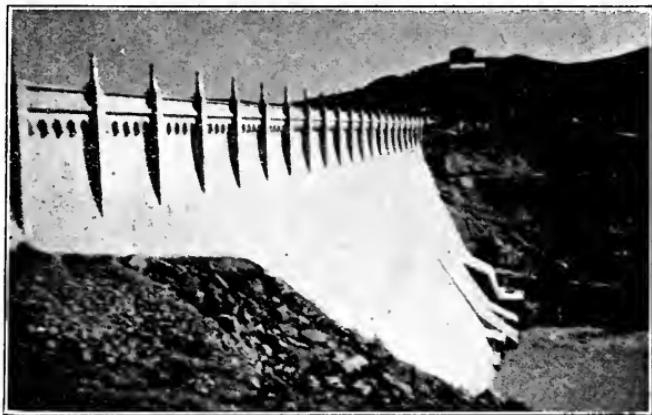
*The use of ditching machines greatly reduces the expense of drainage.*

Yellow River overflowed and famine again stalked through the land. As recently as 1902 a million lives were snuffed out. Ireland has suffered from many famines. One, in 963, was so severe as to drive the people to cannibalism. In 1822, and again in 1845 and 1846, famine gripped Ireland. On the latter occasion the population was reduced from 8,300,000, in 1845, to 6,600,000 six years later. This was due in part to emigration caused by scarcity of food.

Records of famine in Russia date back to 1600 when about 500,000 people perished. In the last thirty years, three rather severe famines have again racked that country. These came in 1891, in 1906, and in 1911. In the last of these about 30,000,000 people were short of food and 8,000,000 were reduced to a condition of starvation.

Under present conditions famine is not entirely preventable.

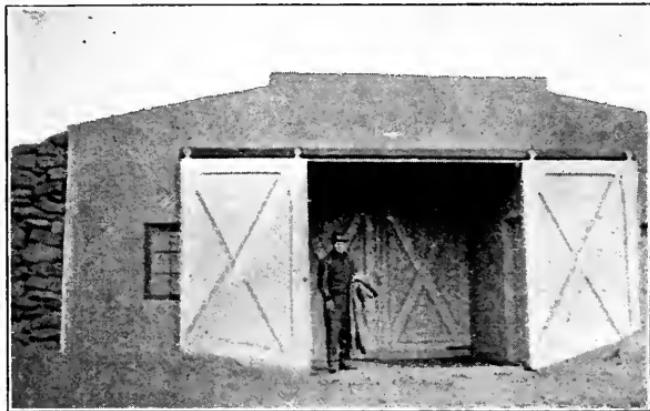
Man has not acquired complete control over the forces of nature, but through science and better business, he is rapidly learning how to overcome many of nature's uncertainties that cause short crops. Famines are caused by drought, frost, insect pests, plant



*The Elephant Butte Dam, built by the Government to store the waters of the Rio Grande for irrigation.*

diseases, floods, fire, and war. Of these, war is the only one caused entirely by man; yet it seems most difficult of all for man to control.

What the chances are for a widespread famine during the next few years, no one can foretell with certainty. Of this we



*One type of cellar that is being used to store the nation's exceptionally large crop of potatoes.*

may be sure: Should the war continue at its present rate with the margin of production so close to that of consumption and with transportation on land and sea demoralized, the great

natural causes of famine—drought, floods, and pests—will find a condition in which to work ravages, the severity of which has never been known. Whereas in the past famine has been largely local, or at most national, it would now be universal.

The agony of Belgium, Poland, and Servia, makes vivid the results of war under normal, natural conditions. Add to this a widespread shortage in production, due to unfavorable manifestations of nature, and some idea can be had of what a real famine would mean.

If famine cannot be entirely eliminated, what can be done to prevent it or to reduce its ravages? Must the horrors of



*An irrigation canal which furnishes to tens of thousands of acres the water which changes the country from a barren desert to fruitful fields.*

famine be added to those of war? These are questions that should concern deeply the American people in their effort to be of service to mankind.

The officials of the Government and many others who have been called for emergency work are looking at these problems in a broad way and are adopting measures to aid in their solution. The condition, however, is not subject to any simple remedy; no panacea will insure food for all. Many complex features must be considered and many means of meeting the situation devised. In general the solution resolves itself into three ideas: *Use less, distribute better, and produce more.* The control of consumption is comparatively simple, distribution is dependent on the organization of existing forces, but the question of production is the one unknown factor—the weak link in the chain.

Every human means must be used to make certain this naturally uncertain element in our preparedness against famine.

Our own nation is probably not in grave danger, but we have taken upon ourselves the burdens of the world and we must neither flinch nor falter. If droughts impend, means must be found for neutralizing their effects; if floods threaten, they must be prevented; if insects and diseases endanger crops, they must be controlled; if the fertility of the soil is reduced, methods of restoring it should be sought; if there are great areas of land



*Sagebrush land in the desert prepared for a dry-farm crop. Millions of acres are being reclaimed by dry-farming.*

that are not producing, these should be reclaimed; if general farming methods are inefficient, these should be corrected. In short, every agency of scientific research and every device of effective business administration must be marshalled in order to make production large and dependable.

Drought has been a great enemy of mankind in all ages; its conquest by science is a recent development. In ancient Egypt irrigation was used, but only during the present generation have the waters of the Nile been harnessed in a scientific manner. During the last few decades many great irrigation systems have been built in western America by private capital and by the Government to store water for use during the dry season. Under some of these systems normal crop production might continue even if there were two or three rainless years. Structures of this kind are the best insurance the country can have against a famine caused by drought. Dry-farming, a modern development

in the scientific conservation of moisture, promises much as a means of overcoming the effects of drought in humid, as well as in arid, agriculture.

Hand in hand with irrigation and dry-farming goes that powerful agency of reclamation—drainage. Large areas of the country's potentially most productive land lie idle awaiting redemption by drainage to make them feed millions. Drainage is not confined in its usefulness to lands that are now entirely unproductive; it can be used to improve vast acreages that now produce diminished yields.

Crop-devouring insects and blighting diseases are being feared less and less by the farmer. Before the development of science these scourges found man almost helpless, but each year the scientist welds one more link in the chain that will ultimately bind these plagues. As yet, however, their ravages destroy annually in this country crops worth tens of millions of dollars. Clearly the duty of the nation is to continue at an increased rate its researches into methods of handling all pests that threaten the food supply.

The increasing demands made on the land make imperative the safeguarding of its productivity. The exhausting of soil fertility by improper methods of farming can no longer be tolerated. Land is the greatest heritage of mankind—not for a year, a century, or an age—but for all time. It does not belong to a single generation; it is the birthright of all. Its abuse in this generation means famine for peoples yet unborn. The soil is exceedingly complex; no simple method of understanding its needs or supplying them is at hand. Science must continue its researches and it must be supplied with means to this end, if famine in this generation and in the future is to be avoided.

Farming is probably the last of the great industries to be placed on a thorough business basis. Until recently very little attempt was made to subject farm business to a critical analysis with the idea of increasing efficiency and of eliminating waste. With the development of scientific farm management and the devising of methods for studying the farm business, much may be expected by way of increased efficiency in production. This has an important bearing on the food supply.

*Logan, Utah.*

# Thoughts of a Farmer

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*By Dr. Joseph M. Tanner*

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## *XII—Old Kit*

After ten years of experience on the farm a fairly accurate inventory may be made of the animal life with which one has to do. Horses have their individualities that give relative values as to service and breeding. Work values, and breeding values may differ, but they often coincide when a general summing of their usefulness is considered.

Old Kit, now well along in years, furnishes a good example of those qualities which make for success after years of service and, when grouped into a general estimate, furnish an average valuation of life. She is slow, but steady. It has always been a task to find others that would make a matched team, especially when six horses are required for some farm implement. Nobody wants to drive her, and when the boys work her off onto some one else the joke is enjoyed as a feat of mental strategy. She never hurries up. She never gets excited, and she has a slow gait that requires special diligence to accelerate. She goes in her own way which usually provokes some passionate expletives. Her driver is late hitching her up and getting her to the plow. She delays the regulation rounds in the fields, and goes to the water at noon in such a fashion as to belate her driver who is hungry and wants his dinner. Often she is the victim of unjust abuse and is a standing joke on the farm.

During the ten years she has never once been lame nor sick; has never run away, and has been a safety brake when other horses, hitched with her, have undertaken such a damaging practice. She pulls a fair-sized load and never balks. During that time she has witnessed other swifter horses come and go. Death-bed scenes of her mates have neither shocked nor injured her nervous system. Every spring Old Kit has presented her owner with a handsome colt which she has carefully reared to the weaning time.

Swifter horses have been prone to balk when the load became heavy. They have indulged in runaways which also caused considerable damage. They have been subject to colic. Their high life has carried them into barbed wire fences with most damaging results. They have kicked one another and

sometimes their drivers. Their enforced lay-offs have sometimes covered months. Old Kit has never kicked either a horse or driver.

"Have I got to drive Old Kit? Why don't you sell her?" Such are the questions the boys put as they stand in fear of what they may be asked to do when the teams are matched for work.

Boys rarely know the life long value of things. Sometimes men do not recognize them. As I look over the list of about fifty mares, I am led to believe that not a single one exceeded in value her service to the farm either for work or breeding, and only a few of them have equaled her. They, too, have been slow but careful. It is the old story of "winning out in the long run."

Quick-won successes are the mania of the age. The excessive speeding-up processes of life are full of runaways, breakages, colic, and early deaths. They all belong to the curses of impatience and passion. They are full of uncertainties, and grave misgivings. They have few real excellencies. They give rise to distorted visions of life, and lack the value of long-sustained efforts. Men run away with themselves. Communities leap beyond their abilities to recover themselves; and nations jump headlong into dangers that cripple them.

Old Kit was never a favorite, and she was always reliably useful. She has earned a well-deserved rest in old age. Through the years of her service she never wandered away, and was always ready for her harness when duty called.

Old Kit has served another useful purpose on the farm. She was a reliable mate with which to break young colts. They soon learned to take the steady gait she set for them and felt the safety of her presence.

In an age of wild distortions of vision and plunging, we should not view with impatience those who move slowly with the burdens of life. What we really need is more safety and less speed, more sustained effort and fewer spasmodic dashes. Wasted energy through needless bounds, destroy the powers of recovery. Too many are actuated by their wild emotions over the probabilities of achievement rather than by conservative calculations about results. The waste of the age is the haste which men are putting into life. Wild frolics with chance are too often the disasters of youth.

# In the Footsteps of their Forefathers

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*By Edward H. Anderson*

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The Mormon Battalion at the end of their 2000-mile infantry march. The Mexican War. The old Mission of San Diego. Lieutenant-Colonel P. St. George Cooke. General S. F. Kearny. The years 1846-7.

Seventy-one years later, all but a few days: Descendants of the Mormon Battalion, in the 145th Field Artillery (1st Utah). The World War. Col. Richard W. Young. Chaplain B. H. Roberts. General LeRoy S. Lyon. The year 1917.

These are the headlines of two epochal periods in which the people of the whole western country are intensely interested.

Chaplain Brigham H. Roberts, of the 145th Field Artillery (1st Utah), with the United States army at Camp Kearny, Linda Vista, California; conceived the idea of arranging a "hike" of the descendants of the members of the Mormon Battalion to Old Town, San Diego, the camping place of their forefathers. Only grandsons and great-grandsons of the members of that splendid old body of 500 United States volunteers were admitted in the company which numbered seventeen.

Everything was in readiness, on December 14, 1917, for the march on the morrow. Arrangements had been made on that day to have the company call at the headquarters of General Lyon, on the day of the hike, to pay their respects to him, accompanied by the regimental band, before leaving camp. On marching to his tent, however, it was learned that the general had been detained in San Diego, so that the anticipated pleasure of meeting him was turned to disappointment. Two miles out of camp, however, the General was met coming from San Diego. The company stood at "attention" as the general dismounted from his car. A brief description was given to him by Chaplain Roberts of the march of the Mormon Battalion seventy-one years ago, and the part they took in the settlement of California, and the great national events into which their march interlocked.

In all this General Lyon seemed deeply interested, and especially with that part of the story that relates to the arrest of Col. John C. Fremont by General Kearny (after whom the great divisional cantonment, Camp Kearny, was named), and his being taken to Washington for court-martial trial, and the fact that



GENERAL LE ROY S. LYON

Kearny chose a detail of twelve men from the Mormon Battalion to accompany him on that journey as far as Fort Leavenworth, and in the further fact that in the company of descendants present, three were descendants of members of that detail.

Necessarily the account of the Battalion's march and its relations to great national events was very brief and broken, but General Lyon seemed to catch the spirit of the occasion, and addressed the company as follows:

*Speech of General LeRoy S. Lyon to the Descendants of Members of the Mormon Battalion, enroute from Camp Kearny to Old San Diego, December 15, 1917, to Visit the Camping Place of their Forefathers at the End of the Two-thousand-mile Infantry March in 1846-7:*

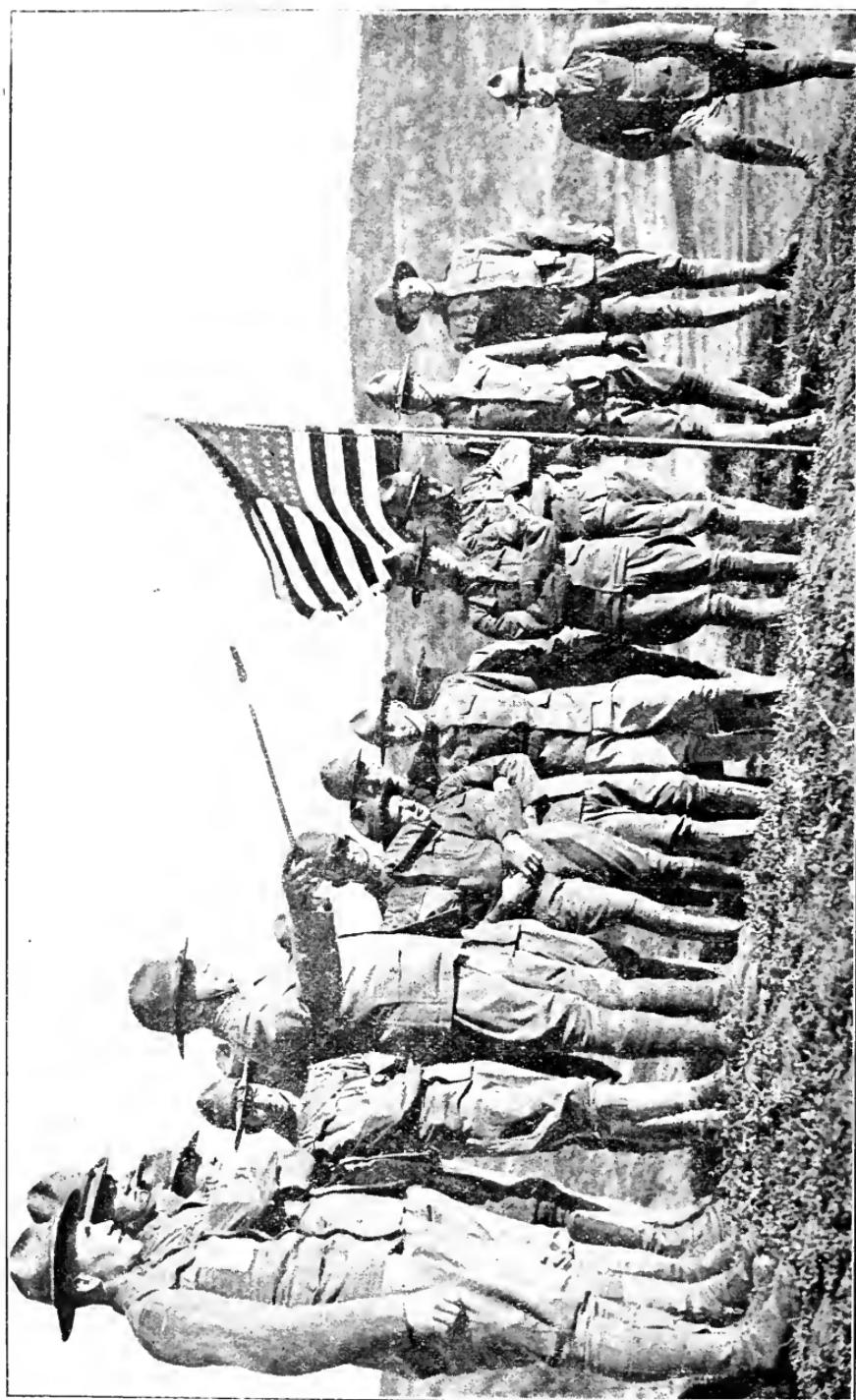
“Men: I cannot allow you to proceed on your pilgrimage commemorating the great march of your ancestors, without a word of greeting.

“I have learned to know well the Utah men since I became your commander, and I am sure such men will make good on our great mission to Europe.

“I congratulate you men on the ancestors back of you, and feel confident that you will assist greatly in our march to Berlin, which is to be our mission to Europe.

“I wish you a pleasant trip today, and am very happy to have met you on the road.”

The stirring speech of General Lyon, to this little body of Utah boys in khaki on the dusty roadside, about a mile south of Camp Kearny, came straight from the heart of a veteran soldier. It is almost classic in its military spirit and brevity. As he referred to “our march to Berlin,” we have it from the *San Diego Union* (Dec. 16, 1917) that “the eyes of the young sol-



At Old Town, visited by the descendants of the Mormon Battalion, who are flying the Stars and Stripes on the site of Old Fort Stockton, Chaplain B. H. Roberts is pointing out the landmarks. Here the men sang several patriotic songs, then continued their march to the Old Town Plaza, where further exercises were held.

diers flashed, and each glance conveyed to General Lyon a promise to 'make good,' a thousand times over in the great overseas struggle for democracy."

The Mormon Battalion arrived in San Diego Jan. 29, 1847. A mile below the abandoned San Diego Mission these 500 volunteer soldiers obtained their first view of the Pacific, after a march of 2,000 miles from Fort Leavenworth, Kan. Down the

river a distance they established themselves at Old Town. It was on this very spot where their descendants, now serving Uncle Sam in the 145th Field Artillery (1st Utah), Camp Kearny, paid them reverent tribute. Our illustration shows Chaplain Roberts explaining the story to the boys, standing on the ruins where their forefathers camped—near the ground where Fremont first flung to the breeze the Stars and Stripes. It was here the Battalion brought the first wagons to California, where they dug the first wells, burned the first brick, built brick houses and paved the walks with brick, and where some of the evidences of their toil and occupation remain to this day.

Thereafter, members participated in the discovery, and some of them were the discoverers, of gold at Sutter's



*Chaplain Brigham H. Roberts*  
145th Field Artillery (1st Utah)

Fort; and others, being honorably mustered out made their way back over the snow-tipped Sierras and from Pueblo, Col., to Salt Lake Valley, to take part in the first irrigation by an Anglo-Saxon people on this continent, doing their "bit" also for years in the development of the great intermountain region.

No other person could visualize and accentuate their achievements with more interest and clearness, nor more accurately impress upon the minds of the boys the significance of these achievements upon great national events, than could Captain Roberts, thus inspired by the surroundings and the occasion.

At the Old Mission the boys enjoyed "chow, songs, and stories." At Old Town they were met by the celebrated Utah band, then ascended the Bluff to the old fort site in the shadow of the old Sierra cross. Here reveille was blown, patriotic songs sung, pictures taken, taps sounded. They made the hills and valleys resound with the inspiring old battle song:

"We'll rally round the flag, boys,  
We'll rally once again,  
Shouting the battle cry of freedom."

At Old Town Plaza, "The Star Spangled Banner" was played and exercises conducted. These consisted of music, a hearty speech of welcome by Mayor Wilde, of San Diego, with a special introduction of the fine, stalwart young men who were participants in the "hike."

Col. Young was introduced and was given three rousing "rahs" by the men, which he acknowledged with a smile, and the statement, according to the *Union*:

"That is very unmilitary, but none the less pleasant. In certain sections of our country, the false idea may have at one time prevailed that the 'Mormons' lacked in loyalty, but the men of Utah have done and are now doing more than enough to dissipate any such erroneous beliefs, and will do even more before the end of the present struggle. \* \* \* The colonel related how at one time it had been intended to include all of what is now California as a part of Utah, but that the Government would not consent. He paid a high tribute to the men whose ancestors were part of the heroic Mormon Battalion."

In graphic style Chaplain B. H. Roberts then told of the part that the Mormon Battalion played in shaping future national events.

Fergus Furguson, grandson of Sergeant-Major Furguson of Col. Cooke's staff, read Order No. 1, issued by Col. Cooke, commander of the expedition, showing the limitless courage, the remarkable fortitude, and the spirit of sacrifice, which distinguished both officers and men of the Mormon Battalion. The historic document, written at the termination of the harrowing two-thousand-mile march from Fort Leavenworth to San Diego, is worth a reprint here in full:

*Headquarters Mormon Battalion, Mission of San Diego, January 30, 1847.  
(Orders No. 1)*

The lieutenant colonel commanding congratulates the battalion on their safe arrival on the shore of the Pacific ocean, and the conclusion of their march of over 2,000 miles.

History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed

them, we have ventured into trackless tablelands where water was not found for several marches. With crowbar and pick-ax in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss. The garrison of four presidios of Sonora, concentrated within the walls of Tucson, gave us no pause; we drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus, marching half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

"Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose,



GROUP OF THE DESCENDANTS OF THE MEMBERS OF THE MORMON BATTALION

Who 'hiked' from Camp Kearny to San Diego, Dec. 15, 1917, to visit the old camp ground of their forefathers, Lt. Roberts to the extreme right, and on the left Mr. George Austin Charnock of the Base Hospital, Y. M. C. A., guest of the party.

to enter upon a campaign, and meet, as we believed, the approach of an enemy; and this, too, without even salt to season your sole subsistence of fresh meat.

Lieutenants A. J. Smith and George Stoneman, of the First Dragoons, have shared and given valuable aid in all these labors.

Thus, volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone. Soon you will turn your attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

*P. C. Merrill, Adjutant.*

By order.

*Lieut. Col. P. St. George Cooke.*

Altogether, the "hike" of the descendants of the members of the Battalion, in 1917, was a very happy and significant affair, long to be cherished by the participants whose names we give herewith, through the courtesy of Chaplain B. H. Roberts:



MORMON BATTALION DESCENDANTS IN "HIKE" TO SAN DIEGO,  
DEC. 15, 1917

Back line, standing, left to right: Thatcher Willey, Harold G. Walbeck, (flag) Merl E. Brown, J. C. Murdock, Furgus Furguson; 2—Man by flag partly hidden—Pierce Simmons; 3—Second line of four—seated—left to right: Price Willey, Wilford E. Shurtliff, Parnell Green, Clyde Bone; 2—Third line seated—five—left to right: Lt. L. H. Duffin, Ralph A. Brown,

LaMar Barlow, Corp. Kingsley Clawson, Lt. Irwin Clawson; 5—Fourth line—seated—2 in line, C. H. Oliphant, James Pettigrew Paul.

*Roll of Descendants of Mormon Battalion, Present at Camp Kearny and Making "Hike" to Old San Diego, Dec. 15, 1917. Arranged in Order of Forefathers' Companies:\**

*Company A*

\*Lt. Marcus S. Johnson, Batt. F, 145th F. A. (1st Utah).

\*Corwin R. Johnson, Batt. F, 145th F. A. (1st Utah), grandson of Corp. M. L. Shepherd, Co. A, Mormon Battalion.

Thatcher Willey, Batt. E, grandson of Jeremiah Willey, one of the Kearny escort.

Price Willey, Batt. E, great grandson of Jeremiah Willey, one of the Kearny escort.

Fergus Furguson, Batt. E, grandson of James Furguson, sergeant major and member of Col. Cooke's staff.

Merl E. Brown, Batt. A, grandson of Ebenezer Brown, sergeant major and member of Col. Cooke's staff.

*Company B*

J. C. Murdock, headquarters company, grandson of John R. Murdock, Col. Cooke's teamster throughout the march.

\*John T. Miles, Jr., Batt. D, grandson of Samuel Miles, a lawyer, and appointed to assist Alcalde of San Diego in introducing American forms of administration.

Pierce Simmons, Batt. A, grandson of Wm. A. Simmons.

*Company C*

Clyde Bone, grandson of Christopher Layton.

Parnell Green, also grandson of Christopher Layton. (Christopher Layton was a pioneer in three states, California, Utah and Arizona.)

Wilford E. Shurtliff, grandson of Charles Hancock.

*Company D*

Corp. Kingsley Clawson, Batt. E, grandson of Sergt. Nathaniel V. Jones, of Kearny's escort.

LaMar Barlow, Batt. E, grandson of Wm. H. Jackson, musician in Co. D.

Ralph A. Brown, Batt. A, great-grandson of James P. Brown.

\*Hyrum A. Adair, grandson of Wm. Maxwell.

Lloyd H. Duffin, headquarters company, great-grandson of John Steele (among the battalion members who wintered at Pueblo).

Lieut. Irwin Clawson, great-grandson of Nathaniel V. Jones.

*Company E*

James Pettigrew Paul, Field Hospital corps, grandson of David Pettigrew (better known as Father Pettigrew, the informal chaplain of the battalion.)

\*Lot Smith Carr, Batt. B, grandson of Lot Smith. Served under call of President Lincoln in Civil war as captain of company guarding mail route.

James L Ashcroft, Batt. C, Fielding, Utah, grandson of Lot Smith.

C. H. Oliphant (143rd F. A.—California—Batt. E, grandson of Zadock Judd.

Geo. Austin Charnock of the Y. M. C. A. men at Camp Kearny, guest.

\*Names marked with \* for one reason or another could not go on the "hike," and are not in the photographs taken.

# Aim in the Teaching of Theology\*

By Osborne J. P. Widtsoe

It is a cardinal principle of the art of composition that the composer must have a definite aim in mind—a clearly defined point, or end, in view—if he would produce a work really worth while. The artist must determine what his picture shall represent, what it shall stand for, before he can begin to select and to arrange the materials at hand. The same outlook may inspire any number of magnificent pictures according as the artist's point is this or that. The literary artist must likewise determine what the main impression, or general picture, of his description shall be, before he can so order and group the details as to produce a work of art. The story-teller must have clearly in mind the point of his story and the impression he wishes to leave before he can intelligently select events and incidents to make up a thoroughly interesting and instructive narrative. In music, too, the end must be seen from the beginning; indeed, there is no form of composition, be it great or small, in which the principle is not of force. There must be a definite aim in mind, a clearly defined point, or end in view, before one can proceed so to select and arrange the matter in hand as to produce a work of art.

Nor is this principle of force only in the field of art endeavor. The same principle holds in every activity of life. We can not succeed even in the humblest calling unless we have a clear and definite aim—an end toward which we are working. In teaching this is especially true. No teacher can hope to succeed in his profession unless he determines early just what he aims to accomplish during his year's work. The aim must be definite, and it must be seen clearly beforehand, whether one is teaching English, or mathematics, or history, or foreign language, or natural science, or theology, or what not. A course without a definite aim is a failure from the start.

I take it, then, that there can be no question about the desirability—about the absolute essentiality—of having a definite aim in the teaching of theology. It appears as a great natural truth that we must have a definite aim; and the question seems to be, What should be the aim in the teaching of theology? It is this question which I shall attempt briefly to discuss.

In the first place let me explain that I understand by "definite aim" practically the same thing that I do by definite purpose, or definite end. I should answer the question, What should be the aim in the teaching of theology? in practically the

\*This paper, read before the Church School Teachers' Convention, in June, 1909, is equally applicable to school and quorum teachers today.

same way that I should answer the question, What should be the purpose in the teaching of theology? or, What end do you have in view in the teaching of theology? or, simply, Why do you teach theology?

What, then, should be the aim in the teaching of theology? In order to bring the matter squarely before you at once, I shall answer immediately that the fundamental aim should be to create faith—a living, active faith—a firm, abiding testimony of the truth. Faith, we are told, is the principle of action in both God and man. It is the first fundamental principle of revealed religion. It is the primary essential of true worship and noble citizenship. Unquestionably, the aim in the teaching of theology in all our Church organizations should be to create and foster faith.

Let me illustrate what I mean by considering a particular subject. We teach in the second or third year of the Church high school a course in the life of Christ. We require all second or third year students to take the course. Now, what should be the aim in the teaching of the life of Christ? It should be, in my opinion, to inculcate faith in Jesus as the Christ, the Son of the living God. It should be to lead students to feel the Christship and the Godhead of Jesus, in his every word and act. It should be so to present the beautiful life-story of Jesus, that pupils will be inspired with an unalterable testimony of his divine Sonship, and of his great atoning mission. The aim should be, it seems to me, to cause them to feel with every emotion in them, and to know with all the intellect God has given them, that Jesus Christ is verily the Savior of the world, even though they cannot recite with chronological exactness every detail in the history of his life.

But this, you say, is a superhuman task. Possibly so. However, can we not have it as our aim? Can we not strive to approximate, at least? I certainly think so, but how? In certain of our Church organizations, a definite aim is appended to every lesson. The lesson before the class is, let us say, the story of Christ's temptation in the wilderness. The appended aim may be, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." In other words, the aim of that wonderful lesson on the temptation of Jesus is to teach children that they should serve God. But how about Jesus himself, whose life we are studying? Need I say that such a distracting aim is far from the purpose of the course? An aim we must undoubtedly have for each lesson, as we have an aim for the whole course. But what should that aim be? It should be, in my opinion, a part of the greater aim of the course. In other words, with the principal aim of the course clearly in mind the teacher should so select his

material, and so arrange his lessons, that each one will add its part to the great aim, Jesus is the Christ, the Savior of the world. All other aims such as, "Love the Lord thy God," "It is better to give than to receive," "To him who hath much shall be given," "Obedience is better than sacrifice," and so forth, *ad infinitum*, should be wholly subordinate to the one great cumulative aim of the course. And when this advice is followed, and teachers select and make assignments with Jesus the Christ as the central truth and not some irrelevant though beautiful subordinate thought, then the task of creating faith in Christ and of establishing the firm conviction that he is the Savior of the world will not seem so superhuman a task as it does to some now.

Of course, what I have said here of the life of Christ is true of the other courses in theology taught in our schools. The fundamental aim in them all should be to inculcate a living, abiding faith, to build up a firm unshakable testimony of the truth. That the Book of Mormon is a divinely inspired record, that the children of Israel were the chosen people of God, that Joseph Smith was a divinely appointed prophet of God,—these, or something like these, should be aims in the several courses, and each lesson should be made to build up the great aim of the course. And always it should be borne in mind that high school students want, not a philosophical discussion of theology, but a faith-promoting discussion—a discussion that will foster the great principle of power and action.

Some of you may now be thinking that we shall not be able, in some courses at least, to finish every year the large amount of work outlined for the classes in theology if we are to pay so much attention as here indicated to the accomplishment of the aim. That would be a serious calamity: for there are some of us, you know, who hold that the Book of Mormon must be finished every year at whatever cost; that the Old Testament history must be thoroughly covered from the creation to the close of the canon; that the life of Christ must be studied in detail from the council in heaven to the second coming; that modern Church History must be learned with chronological accuracy from the family tree of the Smiths and the Macks to our own present day. And truly, all that is very well. I would that every class in theology could cover with irreproachable thoroughness all the work outlined for it. But there is something more desirable and more important still than quantity. It is quality. The definite aim in the teaching of theology should be to inspire faith; and the inspiring of faith is more important than the cramming with cold knowledge. We should endeavor to do all the work outlined for the year; but who will say that it is not better to inspire a class with perfect confidence and faith in every page of the Book of Mormon as you go along

though you cover only half the book, than to finish the whole book and leave the great work of testimony building undone? While we should strive to impart as much information as possible, we should strive first to accomplish the purpose of the course. It is not the amount of coal consumed, but the amount of energy conserved, that counts.

There is at least one other thing related to my subject about which I should like to say something. There are very few things in the Church School system if any at all, that I admire more than the practice of assigning classes in theology to all teachers competent to instruct them, and of training the rest to become competent. The practice makes for spirituality and harmony in the school as perhaps no other one thing could. But I would ask you now to consider what such a definiteness of aim as I have here outlined will require of the teacher who shall presume to conduct a class in theology. Will it be possible for the teacher who asks to conduct a certain course because he should like to know something about it to accomplish the purpose of the course? I doubt it seriously. It seems to me that it should be required of teachers of theology, first, that they know reasonably well the subject they are to teach; second, that they themselves *feel* the spiritual value of it and are convinced of the divine truth of it; and third, that they possess the gift, in some degree at least, of inspiring others with the incalculable worth of spiritual things. More is required, it seems to me, of the teacher of theology than of any other teacher. There must be a definiteness of knowledge and no mere vague surmising; there must be a true and active spiritual conversion; and there must be zeal for the work of God. Here, too, more than anywhere else, the student must be left with an interest in the subject and with an insatiable appetite for more. These requirements are truly great, but I hope that they may become common accomplishments among the teachers of our Church schools; and I sincerely hope that the practice will ever continue of assigning some work in theology to every teacher in the school.

In conclusion I would say, beginning with the item last discussed, that every teacher of theology should be specially qualified for the work he undertakes; that the aim of every course should be to inculcate a living, active faith, particularly in the subject in hand; that the aim of every daily recitation should be, not to impress some irrelevant truth foreign to the subject in hand, but to build up the great aim of the course; that, finally the great aim of all—the aim of our four years of work—should be immovably to establish an abiding faith in the existence and the fatherhood of God, the Father of all, the Ruler of all,—the great Creator in whom we live and move and have our being.

# The Makers of Science

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*By F. S. Harris, Ph. D., Director Experiment Station, Utah Agricultural College*

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## *V—Aristotle*

For twenty centuries Aristotle was the chief authority on natural science. In him the science of the ancient world found its culmination, and it was back to his writings that every question was referred throughout medieval times and until modern scientific workers began to study nature. The highest culture of the ancient world was found among the Greeks. They gathered learning from all lands and themselves made great advances in science, literature, art, and philosophy. Science originated in Egypt and Babylonia, but not until the superior intellect of the Greeks was turned to it was any noteworthy advancement made. Thales (640-546 B. C.), the first of the Greek philosophers, was also founder of Greek astronomy and geometry, but it was with Aristotle that science reached its highest development.

Aristotle was born 384 B. C., at Stagira, a Greek colony on the Macedonian peninsula Chalcidice, and lived to be sixty-two years old. He came from a long line of physicians. His father was physician to King Amyntas II of Macedonia, who was grandfather of Alexander the Great. At eighteen Aristotle went to Athens to study under Plato, the great Athenian teacher of the time. Plato being absent at Syracuse, Aristotle spent three years studying books till he returned, when a close friendship between the two was formed. So brilliant was the pupil that Plato called him the "intellect of the school."

Aristotle remained in Athens twenty years, during part of which time he conducted a school of rhetoric. At the age of forty-two he was invited by King Philip to Macedonia to educate his son Alexander who was then only thirteen years old. He remained as instructor of Alexander at least three years, and must have been well liked by his pupil, since Alexander in later years contributed 800 talents, equivalent to about \$200,000, to help out his studies in natural history.

Almost every science traces its history back to Aristotle. While his chief contributions were in the field of biology, his great systematizing mind made its imprint on many branches, among which may be mentioned, physical astronomy, physical geography, meteorology, physics, chemistry, geology, botany, as-

tronomy, physiology, embryology, and zoology. His work in these lines was greatly assisted by his pupil Theophrastus.

Aristotle strongly urged that facts should first be sought and that the explanations should not be given till the facts were well established. "We must not," he said, "accept a general principle from logic only, but must prove its application to each fact; for it is in facts that we must seek general principles, and these must always accord with facts. Experiments furnish the particular facts from which induction is the pathway to general laws." In spite of this teaching, the scientific facts that he discovered were often so intermingled with philosophy and logic that it was difficult to tell where fact ended and theory began.

He had a rather sound knowledge of animals, plants, and rocks. His works show a knowledge of over five hundred living forms, and he dissected over fifty different species of animals. He traced with considerable care the embryological development of the chick during incubation. His knowledge of the propagation of animals was not sufficient, however, to make him reject the belief in spontaneous generation from mud, sand, foam, and dew. In several places in his works he gave evidence to show that the earth is round, although it was at that time almost universally thought to be flat. In the field of botany he showed considerable knowledge of plants, their mode of propagation, nourishment, and relation to animals. He knew very little of human anatomy, as the body was not thought to be a fit subject of study. He held that the brain was bloodless and that the arteries carried air instead of blood.

Without doubt some of his errors in physical science had a retarding influence, since during the middle ages he was considered to be so infallible an authority. His statement that bodies fall toward the earth at a speed proportional to their weight was held by many to be correct even after Galileo had demonstrated its falsity by actual experiment. He taught that there were four elements: the hot, the cold, the wet, and the dry.

In spite of his mistakes he contributed much of value concerning the natural world, and for the first time turned the attention of students toward a systematic study of nature and her laws. He held that even the lower things of nature are worth consideration. He said. "We ought not with puerile fastidiousness to neglect the contemplation of more ignoble animals; for in all animals there is something to admire, because in all there is the natural and the beautiful." This point of view is decidedly wholesome even in modern times.

An attitude that places him definitely in the class of great scientists is that expressed in the following words:

"I found no basis prepared; no models to copy . . . . mine is the first step, and therefore a small one, though worked out with much

thought and hard labor. It must be looked at as a first step and judged with indulgence. You, my readers, or hearers of my lectures, if you think I have done as much as can fairly be required for an initiatory start, as compared with more advanced departments of theory, will acknowledge what I have achieved and pardon what I have left for others to accomplish."

He realized the immensity of nature and that many workers would be required to discover all her laws.

*Logan, Utah*

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## A Man Who is Not a Man

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*By a Soldier in the Army, a Native Son of Utah*

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In the beginning when God created man in His own image and gave to that man the very attributes of a deity, I wonder if he did not expect that man, whom he had clothed with the gift of free agency, to be a man.

Since I left my home a few months ago and went into the service of my Country as a soldier, I have come in contact with so many men who are not men that I have been prompted to write this article for the *Era*.

I know a prominent educator who has put forth much effort toward lifting the standards of his school, and aiding and helping every student under him. Yet in spite of all of his efforts, he does not have the love and respect of his students, for they look behind his kindnesses to them and see a man who is not a man. How then could they respect him? He does not work to bring his school into prominence, and to make his students efficient men and women merely because he loves them and desires to have them advance for their own sakes and for the sake of the community in which they live. He does it because he loves himself and wants people to recognize him as a great educator. He works to please people who have influence, and labors to meet with the approval of the men who gave him his position. Their principles are his principles, and their will his will. In his efforts to make himself prominent he has reduced himself to a slave who acts as men with influence direct; having no principles of his own which do not agree with their principles, he is a man who is not a man.

No organization in the United States has more power to enforce law than the army. When a person is given a position of authority in that organization, he must be respected, and his orders must be carried out. Make a man an officer in the army,

and in a very short time he will show whether he is a man or not.

A private in one of the branches of the army, because of previous military experience, was made a first sergeant and put in charge of one hundred fifty men. When he received his position, he knew that what he said would hereafter be law to those one hundred fifty men who were under him. That private who was promoted to a position which gave him authority immediately became so important that he ordered his men, once his associates, around like they were cattle. He knew that he was in a position where they could not harm him, and that he had the whole United States government behind him, so he could do almost as he chose. He made them work hard, he treated them so unfairly that they were almost afraid to speak in his presence, and if they did not act just as he wanted them to act he punished them. Everything he did was within military law, so he had a right to do it. He was so small that he could not respect the feelings of his associates. He is a man who is not a man.

I know another person. A man I love. He joined the army when I did. We were assigned to the same post in the same service. He believes in the same religion and came from the same state that I came from. We have been associates. We were both given positions of authority. Just a few days ago I saw him unjustly order his men around, and unjustly exercise his authority over them, in the same tone of voice, in the same manner, and with the same vile language as an associate officer does. Only yesterday he went to town, and because others were having a good time, he had one; because other officers did certain things he did them. He acted as others acted, and did as others did.

As I saw him do as he did, I wondered if he, who knew better, who came from the same state and from among the same people, who belonged to my Church, and held the priesthood of God; I say I wondered if he would so forget himself that he would follow others and act as they act, regardless of what they did! I wondered if he was going to prove that he is a man who is not a man.

*Oh, Men, Let Us Be Men Who Are Men!*  
San Antonio, Texas

# Teamsters' Chorus

To the Teamster, Peter Garff, who drove the "Welsh Ox Team" in Captain Rawlin's Train, 1866, with which the Author walked one thousand miles across the plains.

WORDS AND MUSIC BY EVAN STEPHENS.

*Lightly not too fast.*

*ff rit.* 

1. With a merry jog and a gay lit-tle song,  
2. There's a bright eyed girl just aways a-head, Whoa haw, Buck and  
3. To night we'll dance by the light of the moon,

*mf*

*a tem.*  
I trudge my way the whole day long,  
Jer - ry boy, I wish she rode by my side in-stead, Whoa  
To the "fiddler's" best and on - ly tune,

*mf*

*ff*

*rit. ad lib.* *pp*

*mf a tem.*

What tho' I'm cov - ered  
haw, Buck and Jer-ry Boy, I see her now with a  
And the mer-ry time will

o'er with dust, 'Tis better than staying at  
 pout on her lips, As daint-i-ly with her  
 soon be past, Then the tear will fall and the

home to rust, We'll get to the val-ley bye and  
 fin - ger tips, She picks for the fire some  
 heart beat fast, As I part in the val-ley from my  
 Accel. ....

rit. ad lib. pp

bye or bust,  
 "buf-fa - lo chips," Whoa haw, Buck and Jer - ry Boy.  
 girl at last,

pp

Change the expression freely to suit the various lines. Do not sing the "Whoa haw, Buck" the same each time. In the last verse the entire last part should decrease in vigor and speed. Tenderness rather than sprightliness being most desired. The opportunity for varying the expression is almost endless.—Author.

# Why at War, and on What Terms Peace

By President Woodrow Wilson

[Quite often some one wishes to know the attitude of the United States Government on the war, more frequently why we are at war. The *Era* is in receipt of a number of papers purporting to set forth that attitude. The President of the United States clearly and authentically gave the desired information in his opening address to the joint meeting of the Senate and House of the Sixty-fifth Congress, at 12:30 p. m., December 4, 1917. While it was given as a director to Congress, it is an authentic guide to the individual citizen. It is not only an epoch-making address, but the language in itself makes it worthy of careful study. It serves not alone as a keynote for the future action of Congress, but it is a pointer for the future policy of the Allies, whose views it seems to meet with unanimity.

This document should be read in connection with President Wilson's address of January 8, 1918, to Congress in joint session, setting forth the definite terms upon which the Entente Allies are ready to lay down their arms in peace. The addresses follow.—*Editors.*]

(December 4, 1917)

*Gentlemen of the Congress:* Eight months have elapsed since I last had the honor of addressing you. They have been months crowded with events of immense and grave significance for us. I shall not undertake to retail or even to summarize those events. The practical particulars of the part we have played in them will be laid before you in the reports of the Executive Departments. I shall discuss only our present outlook upon these vast affairs, our present duties, and the immediate means of accomplishing the objects we shall hold always in view.

## *What the War is For*

I shall not go back to debate the causes of the war. The intolerable wrongs done and planned against us by the sinister masters of Germany have long since become too grossly obvious and odious to every true American to need to be rehearsed. But I shall ask you to consider again and with a very grave scrutiny our objectives and the measures by which we mean to attain them; for the purpose of discussion here in this place is action, and our action must move straight towards definite ends. Our object is, of course, to win the war; and we shall not slacken or suffer ourselves to be diverted until it is won. But it is worth while asking and answering the question, When shall we consider the war won?

From one point of view it is not necessary to broach this fundamental matter. I do not doubt that the American people know what the war is about and what sort of an outcome they will regard as a realization of their purpose in it. As a nation we are united in spirit and intention. I pay little heed to those who tell me otherwise. I hear the voices of dissent—who does not? I hear the criticism and the clamor of the noisily thoughtless and troublesome. I also see men here and there fling themselves in impotent disloyalty against the calm, indomitable power of the nation. I hear men debate peace who understand neither its nature nor the way in which we may attain it with uplifted eyes and unbroken spirits. But I know that none of these speaks for the nation. They do not touch the heart of any-

thing. They may safely be left to strut their uneasy hour and be forgotten. But from another point of view I believe that it is necessary to say plainly what we here at the seat of action consider the war to be for and what part we mean to play in the settlement of its searching issues. We are the spokesmen of the American people, and they have a right to know whether their purpose is ours. They desire peace by the overcoming of evil, by the defeat once for all of the sinister forces that interrupt peace and render it impossible, and they wish to know how closely our thought runs with theirs and what action we propose. They are impatient with those who desire peace by any sort of compromise,—deeply and indignantly impatient,—but they will be equally impatient with us if we do not make it plain to them what our objectives are and what we are planning for in seeking to make conquest of peace by arms.

I believe that I speak for them when I say two things: First, that this intolerable Thing of which the masters of Germany have shown us the ugly face, this menace of combined intrigue and force which we now see so clearly as the German power, a Thing without conscience or honor or capacity for covenanted peace, must be crushed and, if it be not utterly brought to an end, at least shut out from the friendly intercourse of the nations; and, second, that when this Thing and its power are indeed defeated and the time comes that we can discuss peace,—when the German people have spokesmen whose word we can believe and when these spokesmen are ready in the name of their people to accept the common judgment of the nations as to what shall henceforth be the bases of law and of covenant for the life of the world,—we shall be willing and glad to pay the full price for peace, and pay it ungrudgingly. We know what that price will be. It will be full, impartial justice,—justice done at every point and to every nation that the final settlement must affect, our enemies as well as our friends.

You catch, with me, the voices of humanity that are in the air. They grow daily more audible, more articulate, more persuasive, and they come from the hearts of men everywhere. They insist that the war shall not end in vindictive action of any kind; that no nation or people shall be robbed or punished because the irresponsible rulers of a single country have themselves done deep and abominable wrong. It is this thought that has been expressed in the formula "No annexations, no contributions, no punitive indemnities." Just because this crude formula expresses the instinctive judgment as to right of plain men everywhere it has been made diligent use of by the masters of German intrigue to lead the people of Russia astray—and the people of every other country their agents could reach, in order that a premature peace might be brought about before autocracy has been taught its final and convincing lesson, and the people of the world put in control of their own destinies.

But the fact that a wrong use has been made of a just idea is no reason why a right use should not be made of it. It ought to be brought under the patronage of its real friends. Let it be said again that autocracy must first be shown the utter futility of its claims to power or leadership in the modern world. It is impossible to apply any standard of justice so long as such forces are unchecked and undefeated as the present masters of Germany command. Not until that has been done can Right be set up as arbiter and peace-maker among the nations. But when that has been done—as, God willing, it assuredly will be,—we shall at last be free to do an unprecedented thing, and this is the time to avow our purpose to do it. We shall be free to base peace on generosity and justice, to the exclusion of all selfish claims to advantage even on the part of the victors.

#### *Our Present and Immediate Task*

Let there be no misunderstanding. Our present and immediate task is to win the war, and nothing shall turn us aside from it until it is accom-

plished. Every power and resource we possess, whether of men, of money, or of materials, is being devoted and will continue to be devoted to that purpose until it is achieved. Those who desire to bring peace about before that purpose is achieved I counsel to carry their advice elsewhere. We will not entertain it. We shall regard the war as won only when the German people say to us, through properly a credited representatives that they are ready to agree to a settlement based upon justice and the reparation of the wrongs their rulers have done. They have done a wrong to Belgium which must be repaired. They have established a power over other lands and peoples than their own,—over the great Empire of Austria-Hungary, over hitherto free Balkan states, over Turkey, and within Asia,—which must be relinquished.

Germany's success by skill, by industry, by knowledge, by enterprise we did not grudge or oppose, but admired, rather. She had built up for herself a real empire of trade and influence, secured by the peace of the world. We were content to abide the rivalries of manufacture, science, and commerce that were involved for us in her success and stand or fall as we had or did not have the brains and the initiative to surpass her. But at the moment when she had conspicuously won her triumphs of peace she threw them away, to establish in their stead what the world will no longer permit to be established, military and political domination by arms, by which to oust where she could not excel the rivals she most feared and hated. The peace we make must remedy that wrong. It must deliver the once fair lands and happy peoples of Belgium and northern France from the Prussian conquest and the Prussian menace, but it must also deliver the peoples of Austria-Hungary, the peoples of the Balkans, and the peoples of Turkey, alike in Europe and in Asia, from the impudent and alien dominion of the Prussian military and commercial autocracy.

#### *Our Attitude Towards the Central Powers*

We owe it, however, to ourselves to say that we do not wish in any way to impair or to rearrange the Austro-Hungarian Empire. It is no affair of ours what they do with their own life, either industrially or politically. We do not purpose or desire to dictate to them in any way. We only desire to see that their affairs are left in their own hands, in all matters, great or small. We shall hope to secure for the peoples of the Balkan peninsula and for the people of the Turkish Empire the right and opportunity to make their own lives safe, their own fortunes secure against oppression or injustice and from the dictation of foreign courts or parties.

And our attitude and purpose with regard to Germany herself are of a like kind. We intend no wrong against the German Empire, no interference with her internal affairs. We should deem either the one or the other absolutely unjustifiable, absolutely contrary to the principles we have professed to live by and to hold most sacred throughout our life as a nation.

The people of Germany are being told by the men whom they now permit to deceive them and to act as their masters that they are fighting for the very life and existence of their Empire, a war of desperate self-defense against deliberate aggression. Nothing could be more grossly or wantonly false, and we must seek by the utmost openness and candor as to our real aims to convince them of its falseness. We are in fact fighting for their emancipation from fear, along with our own,—from the fear as well as from the fact of unjust attack by neighbors or rivals or schemers after world empire. No one is threatening the existence or the independence or the peaceful enterprise of the German Empire.

The worst that can happen to the detriment of the German people is this, that if they should still, after the war is over, continue to be obliged to live under ambitious and intriguing masters interested to disturb the

people of the world, men or classes of men whom the other peoples of the world could not trust, it might be impossible to admit them to the partnership of nations which must henceforth guarantee the world's peace. That partnership must be a partnership of peoples, not a mere partnership of governments. It might be impossible, also, in such untoward circumstances, to admit Germany to the free economic intercourse which must inevitably spring out of the other partnerships of a real peace. But there would be no aggression in that; and such a situation, inevitable because of distrust, would in the very nature of things sooner or later cure itself, by processes which would assuredly set in.

The wrongs, the very deep wrongs, committed in this war will have to be righted. That of course. But they can not and must not be righted by the commission of similar wrongs against Germany and her allies. The world will not permit the commission of similar wrongs as a means of reparation and settlement. Statesmen must by this time have learned that the opinion of the world is everywhere wide awake and fully comprehends the issues involved. No representative of any self-governed nation will dare disregard it by attempting any such covenants of selfishness and compromise as were entered into at the Congress of Vienna. The thought of the plain people here and everywhere throughout the world, the people who enjoy no privilege and have very simple and unsophisticated standards of right and wrong, is the air all governments must henceforth breathe if they would live. It is in the full disclosing light of that thought that all policies must be conceived and executed in this midday hour of the world's life. German rulers have been able to upset the peace of the world only because the German people were not suffered under their tutelage to share the comradeship of the other peoples of the world either in thought or in purpose. They were allowed to have no opinion of their own which might be set up as a rule of conduct for those who exercised authority over them. But the congress that concludes this war will feel the full strength of the tides that run now in the hearts and consciences of free men everywhere. Its conclusions will run with those tides.

#### *The Russian People Poisoned*

All these things have been true from the very beginning of this stupendous war; and I can not help thinking that if they had been made plain at the very outset the sympathy and enthusiasm of the Russian people might have been once for all enlisted on the side of the allies, suspicion and distrust swept away, and a real and lasting union of purpose effected. Had they believed these things at the very moment of their revolution and had they been confirmed in that belief since, the sad reverses which have recently marked the progress of their affairs towards an ordered and stable government of free men might have been avoided. The Russian people have been poisoned by the very same falsehoods that have kept the German people in the dark, and the poison has been administered by the very same hands. The only possible antidote is the truth. It can not be uttered too plainly or too often.

From every point of view, therefore, it has seemed to be my duty to speak these declarations of purpose, to add these specific interpretations to what I took the liberty of saying to the Senate in January. Our entrance into the war has not altered our attitude towards the settlement that must come when it is over. When I said in January that the nations of the world were entitled not only to free pathways upon the sea but also to assured and unmolested access to those pathways I was thinking, and I am thinking now, not of the smaller and weaker nations alone, which need our countenance and support, but also of the great and powerful nations, and of our present enemies as well as our present associates in the war. I was thinking, and I

am thinking now, of Austria herself, among the rest, as well as of Serbia and of Poland. Justice and equality of rights can be had only at a great price. We are seeking permanent, not temporary, foundations for the peace of the world and must seek them candidly and fearlessly. As always, the right will prove to be the expedient.

*What Shall We do to Push the War?*

What shall we do, then, to push this great war of freedom and justice to its righteous conclusion? We must clear away with a thorough hand all impediments to success and we must make every adjustment of law that will facilitate the full and free use of our whole capacity and force as a fighting unit.

One very embarrassing obstacle that stands in our way is that we are at war with Germany but not with her allies. I therefore very earnestly recommend that the Congress immediately declare the United States in a state of war with Austria-Hungary. Does it seem strange to you that this should be the conclusion of the argument I have just addressed to you? It is not. It is in fact the inevitable logic of what I have said. Austria-Hungary is for the time being not her own mistress but simply the vassal of the German Government. We must face the facts as they are and act upon them without sentiment in this stern business. The government of Austria-Hungary is not acting upon its own initiative or in response to the wishes and feelings of its own peoples but as the instrument of another nation. We must meet its force with our own and regard the Central Powers as but one. The war can be successfully conducted in no other way. The same logic would lead also to a declaration of war against Turkey and Bulgaria. They also are the tools of Germany. But they are mere tools and do not yet stand in the direct path of our necessary action. We shall go wherever the necessities of this war carry us, but it seems to me that we should go only where immediate and practical considerations lead us and not heed any others.

The financial and military measures which must be adopted will suggest themselves as the war and its undertakings develop, but I will take the liberty of proposing to you certain other acts of legislation which seem to me to be needed for the support of the war and for the release of our whole force and energy.

It will be necessary to extend in certain particulars the legislation of the last session with regard to alien enemies; and also necessary, I believe, to create a very definite and particular control over the entrance and departure of all persons into and from the United States.

Legislation should be enacted defining as a criminal offense every wilful violation of the presidential proclamations relating to alien enemies promulgated under section 4067 of the Revised Statutes and providing appropriate punishments; and women as well as men should be included under the terms of the acts placing restraints upon alien enemies. It is likely that as time goes on many alien enemies will be willing to be fed and housed at the expense of the Government in the detention camps and it would be the purpose of the legislation I have suggested to confine offenders among them in penitentiaries and other similar institutions where they could be made to work as other criminals do.

Recent experience has convinced me that the Congress must go further in authorizing the Government to set limits to prices. The law of supply and demand, I am sorry to say, has been replaced by the law of unrestrained selfishness. While we have eliminated profiteering in several branches of industry it still runs impudently rampant in others. The farmers, for example, complain with a great deal of justice that, while the regulation of food prices restricts their incomes, no restraints are placed upon

the prices of most of the things they must themselves purchase; and similar inequities obtain on all sides.

It is imperatively necessary that the consideration of the full use of the water power of the country and also the consideration of the systematic and yet economical development of such of the natural resources of the country as are still under the control of the federal government should be immediately resumed and affirmatively and constructively dealt with at the earliest possible moment. The pressing need of such legislation is daily becoming more obvious.

The legislation proposed at the last session with regard to regulated combinations among our exporters, in order to provide for our foreign trade a more effective organization and method of cooperation, ought by all means to be completed at this session.

And I beg that the members of the House of Representatives will permit me to express the opinion that it will be impossible to deal in any but a very wasteful and extravagant fashion with the enormous appropriations of the public moneys which must continue to be made, if the war is to be properly sustained, unless the House will consent to return to its former practice of initiating and preparing all appropriation bills through a single committee, in order that responsibility may be centered, expenditures standardized and made uniform, and waste and duplication as much as possible avoided.

Additional legislation may also become necessary before the present Congress again adjourns in order to effect the most efficient coordination and operation of the railway and other transportation systems of the country; but to that I shall, if circumstances should demand, call the attention of the Congress upon another occasion.

If I have overlooked anything that ought to be done for the more effective conduct of the war, your own counsels will supply the omission. What I am perfectly clear about is that in the present session of the Congress our whole attention and energy should be concentrated on the vigorous, rapid, and successful prosecution of the great task of winning the war.

### *Our Cause Just and Holy*

We can do this with all the greater zeal and enthusiasm because we know that for us this is a war of high principle, debased by no selfish ambition of conquest or spoliation; because we know, and all the world knows, that we have been forced into it to save the very institutions we live under from corruption and destruction. The purposes of the Central Powers strike straight at the very heart of everything we believe in; their methods of warfare outrage every principle of humanity and of knightly honor; their intrigue has corrupted the very thought and spirit of many of our people; their sinister and secret diplomacy has sought to take our very territory away from us and disrupt the Union of the States. Our safety would be at an end, our honor forever sullied and brought into contempt were we to permit their triumph. They are striking at the very existence of democracy and liberty.

It is because it is for us a war of high, disinterested purpose, in which all the free peoples of the world are banded together for the vindication of right, a war for the preservation of our nation and of all that it has held dear of principle and of purpose, that we feel ourselves doubly constrained to propose for its outcome only that which is righteous and of irreproachable intention, for our foes as well as for our friends. The cause being just and holy, the settlement must be of like motive and quality. For this we can fight, but for nothing less noble or less worthy of our traditions. For this cause we entered the war and for this cause will we battle until the last gun is fired.

I have spoken plainly because this seems to me the time when it is most necessary to speak plainly, in order that all the world may know that even in the heat and ardor of the struggle and when our whole thought is of carrying the war through to its end we have not forgotten any ideal or principle for which the name of America has been held in honor among the nations and for which it has been our glory to contend in the great generations that went before us. A supreme moment of history has come. The eyes of the people have been opened, and they see. The hand of God is laid upon the nations. He will show them favor, I devoutly believe, only if they rise to the clear heights of his own justice and mercy.

(January 8, 1918)

*Gentlemen of the Congress:* Once more, as repeatedly before, the spokesmen of the Central Empires have indicated their desire to discuss the objects of the war and the possible basis of a general peace.

#### *The Brest-Litovsk Peace Parleys*

Parleys have been in progress at Brest-Litovsk between Russian representatives and representatives of the Central Powers to which the attention of all the belligerents has been invited for the purpose of ascertaining whether it may be possible to extend these parleys into a general conference with regard to terms of peace and settlement. The Russian representatives presented not only a perfectly definite statement of the principles upon which they would be willing to conclude peace, but also an equally definite program of the concrete application of those principles. The representatives of the Central Powers, on their part, presented an outline of settlement which, if much less definite, seemed susceptible of liberal interpretation until their specific program of practical terms was added.

That program proposed no concessions at all, either to the sovereignty of Russia or to the preferences of the population with whose fortunes it deals, but meant, in a word, that the Central Empires were to keep every foot of territory their armed forces had occupied—every province, every city, every point of vantage—as a permanent addition to their territories and their power. It is a reasonable conjecture that the general principles of settlement which they at first suggested originated with the more liberal statesmen of Germany and Austria, the men who have begun to feel the force of their own people's thought and purpose, while the concrete terms of actual settlement came from the military leaders, who have no thought but to keep what they have got. The negotiations have been broken off. The Russian representatives were sincere and in earnest. They cannot entertain such proposals of conquest and domination.

The whole incident is full of significance. It also is full of perplexity. With whom are the Russian representatives dealing? For whom are the representatives of the Central Empires speaking? Are they speaking for the majorities of their respective parliaments or for the minority parties, that military and imperialistic minority which has so far dominated their whole policy and controlled the affairs of Turkey and of the Balkan states, which have felt obliged to become their associates in this war? The Russian representatives have insisted, very justly, very wisely and in the true spirit of democracy, that the conferences they have been holding with the Teutonic and Turkish statesmen should be held within open, not closed, doors, and all the world have been audience, as was desired. To whom have we been listening, then? To those who speak the spirit and intention of the resolution of the German reichstag of the 9th of July last, the spirit and intention of the liberal leaders and parties of Germany, or to those who resist and defy that spirit and intention and insist upon conquest and subjugation? Or are

we listening, in fact, to both unreconciled and in open and hopeless contradiction? These are very serious and pregnant questions. Upon the answer to them depends the peace of the world.

### *Germany's Challenge for Peace Answered*

But whatever the results of the parleys at Brest-Litovsk, whatever the confusions of counsel and of purpose in the utterances of the spokesmen of the Central Powers, they have again attempted to acquaint the world with their objects in the war and have again challenged their adversaries to say what their objects are and what sort of settlement they would deem just and satisfactory. There is no good reason why that challenge should not be responded to, and responded with the utmost candor. We did not wait for it.

Not once, but again and again we have laid our whole thought and purpose before the world, not in general terms only, but each time with sufficient definition to make it clear what sort of definitive terms of settlement must necessarily spring out of them. Within the last week Mr. Lloyd George has spoken with admirable candor and in admirable spirit for the people and government of Great Britain.

There is no confusion of counsel among the adversaries of the Central Powers, no uncertainty of principle, no vagueness of detail. The only secrecy of counsel, the only lack of fearless frankness, the only failure to make a definite statement of the objects of the war lies with Germany and her allies. The issues of life and death hang upon these definitions. No statesman who has the least conception of his responsibility ought for a moment to permit himself to continue this tragical and appalling outpouring of blood and treasure unless he is sure beyond peradventure that the objects of the vital sacrifice are part and parcel of the very life of society, and that the people for whom he speaks think them right and imperative as he does.

There is, moreover, a voice calling for these definitions of principle and of purpose which is, it seems to me, more thrilling and more compelling than any of the many moving voices with which the troubled air of the world is filled. It is the voice of the Russian people. They are prostrate and all but helpless, it would seem, before the grim power of Germany, which has hitherto known no relenting and no pity.

Their power apparently is shattered, and yet their soul is not subservient. They will not yield either in principle or in action. The conception of what is right, of what is humane and honorable for them to accept, has been stated with a frankness, a largeness of view, a generosity of spirit and a universal human sympathy, which must challenge the admiration of every friend of mankind; and they have refused to compound their ideals or desert others that they themselves may be safe.

They call on us to say what it is that we desire, in what, if anything, our purpose and our spirit differ from theirs; and I believe that the people of the United States would wish me to respond with utter simplicity and frankness.

Whether their present leaders believe it or not, it is our heartfelt desire and hope that some way may be opened whereby we may be privileged to assist the people of Russia to attain their utmost hope of liberty and ordered peace.

It will be our aim and purpose that the processes of peace, when they are begun, shall be absolutely open, and that they shall involve and permit henceforth no secret understandings of any kind. The day of conquest and aggrandizement is gone by; so is also the day of secret covenants entered into in the interest of particular governments and likely at some unlooked-for moment to upset the peace of the world. It is this happy fact, now clear to the view of every public man

whose thoughts do not still linger in an age that is dead and gone, which makes it possible for every nation whose purposes are consistent with justice and the peace of the world to avow now or at any other time the objects it has in view.

We entered this war because violations of right had occurred which touched us to the quick and made the life of our own people impossible unless they were corrected and the world secured once for all against their recurrence. What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealings by the other peoples of the world as against force and selfish aggression. All the peoples of the world are, in effect, partners in this interest, and, for our own part, we see very clearly that unless justice be done to others it will not be done to us.

### *Program of the World's Peace*

The program of the world's peace, therefore, is our program, and that program, the only possible program, as we see it, is this:

First—Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind, but diplomacy shall proceed always frankly and in the public view.

Second—Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.

Third—The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

Fourth—Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

Fifth—A free, open-minded and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty in the interests of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.

Sixth—The evacuation of all Russian territory and such a settlement of all questions affecting Russia as will secure the best and freest cooperation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing; and, more than a welcome assistance also of every kind that she may need and may herself desire. The treatment accorded Russia by her sister nations in the months to come will be the acid test of their good will, of their comprehension of her needs as distinguished from their own interests, and of their intelligent and unselfish sympathy.

Seventh—Belgium, the whole world will agree, must be evacuated and restored without any attempt to limit the sovereignty which she enjoys in common with all other free nations. No other single act will serve as this will serve to restore confidence among the nations in the laws which they have themselves set and determined for the government of their relations with one another. Without this healing act, the whole structure and validity of international law is forever impaired.

Eighth—All French territory should be freed and the invaded portions restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly

fifty years, should be righted, in order that peace may once more be made secure in the interest of all.

Ninth—A readjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality.

Tenth—The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development.

Eleventh—Rumania, Serbia and Montenegro should be evacuated; occupied territories restored; Serbia accorded free and secure access to the sea, and the relations of the several Balkan states to one another determined by friendly counsel along historically established lines of allegiance and nationality, and international guarantees of the political and economic independence and territorial integrity of the several Balkan states should be entered into.

Twelfth—The Turkish portions of the present Ottoman empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees.

Thirteenth—An independent Polish state should be erected, which should include the territories inhabited by indisputably Polish populations, which should be assured a free and secure access to the sea and whose political and economic independence and territorial integrity should be guaranteed by international covenant.

Fourteenth—A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

#### *Ready to Fight for these Declarations*

In regard to these essential rectifications of wrong and assertions of right we feel ourselves to be intimate partners of all the governments and peoples associated together against the imperialists. We cannot be separated in interest or divided in purpose. We stand together until the end.

For such arrangements and covenants we are willing to fight and continue to fight until they are achieved; but only because we wish the right to prevail and desire a just and stable peace, such as can be secured only by removing the chief provocations to war, which this program does remove.

We have no jealousy of German greatness and there is nothing in this program that impairs it. We grudge her no achievement or distinction of learning or of pacific enterprise such as have made her record very bright and very enviable. We do not wish to injure her or to block in any way her legitimate influence or power.

We do not wish to fight her either with arms or with hostile arrangement of trade, if she is willing to associate herself with us and the other peace-loving nations of the world in covenants of justice and law, and fair dealing. We wish her only to accept a place of equality among the peoples of the world—the new world in which we now live—instead of a place of mastery.

Neither do we presume to suggest to her any alteration or modification of her institutions. But it is necessary, we must frankly say, as a preliminary to any intelligent dealings with her on our part, that we should know whom her spokesmen speak for when they speak to us, whether for the reichstag majority or for the military party and the men whose creed is imperial domination.

We have spoken now, surely, in terms too concrete to admit of any further doubt or question. An evident principle runs through the whole program I have outlined. It is the principle of justice to all peoples and

nationalities and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak. Unless this principle be made its foundation, no part of the structure of international justice can stand.

The people of the United States could act upon no other principle, and to the vindication of this principle they are ready to devote their lives, their honor and everything that they possess.

The moral climax of this, the culminating and final war for human liberty has come, and they are ready to put their strength, their own highest purpose, their own integrity and devotion to the test.

## The Day

The day was when kings owned men.  
 They owned their bodies, minds, their very souls;  
 And with their arch-conspirators,  
 The hireling priests of Babylon,  
 They toyed with them as lions do their prey.  
 Men felt no finer self, hopeless, faithless, lost,  
 Their forces blindly driven by the rod of tyrants.  
 Liberty, a passion crushed to muteness;  
 They were mere chattels to their lords, and slaves unto themselves.  
 Pleasure was found alone in orgies wild:  
 The horn of mead, the roasted flesh, the filthy jest, the theft of virtue, the  
 bloody field!  
 And God on high looked down in awful grief;  
 Grieved? O yes; but changeless in his course  
 He touched the holy fire—the fire of Freedom,  
 That makes of humans—Men.

*Chattanooga, Tenn.*

*Frank C. Steele.*

## New Stake Presidencies



### PRESIDENCY OF THE NEW MONTPELIER STAKE

Chosen and sustained December 23, 1917

Henry Herman Hoff  
1st Counselor

Edward C. Rich  
President

Silas L. Wright  
2nd Counselor

Center: President Edward C. Rich, for three years bishop of Montpelier First ward; a missionary in England in 1896-8, and 1909-11; and an earnest worker in many civil and religious positions in his community.

Left: Henry Herman Hoff, first counselor; born in Philadelphia, Pa., March 16, 1849; came to Utah in 1872; joined the Church in 1873; since 1909 bishop of Montpelier Second ward; former regent of the University of Idaho, and director of the State Normal School at Albion; for six years county commissioner of Bear Lake, and for two years Mayor of Montpelier.

Right: Silas L. Wright, second counselor, former bishop of Bennington; since Jan. 22, a missionary in California two years, presiding elder of Cokeville for two years, and at present postmaster. Born March 16, 1884.

The new Montpelier stake was organized from a part of Bear Lake stake on December 23, 1917, at a conference held in Paris, Idaho, under the direction of Pres. Heber J. Grant and Elder Rudger Clawson of the Council of the Twelve.

President Joseph R. Shepherd, of the Bear Lake stake, was honorably released owing to ill-health, and that stake was reorganized.

The new Montpelier stake includes the following wards: Nounan, Georgetown, Bennington, Bern, Montpelier First, Second and Third wards, Wardboro, Dingle, Raymond, Geneva and Cokeville.



#### NEW PRESIDENCY OF THE BEAR LAKE STAKE

Chosen and sustained Dec. 23, 1917.

Center: President William L. Rich, for many years first counselor to former President Joseph R. Shepherd.

Left: Ola Transtrum, for nearly four years bishop of St. Charles, first counselor.

Right: Roy C. Welker, a Seventy and at present principal of the Fielding Academy, second counselor.



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### **BETHLEHEM, THE BIRTHPLACE OF CHRIST**

Cementing their hold in Palestine, the British forces that captured Jerusalem have established guards at Bethlehem. The British forces have taken measures to safeguard all the shrines in Jerusalem and all the holy places nearby. This photo shows the Church of the Nativity, built where Jesus was born in Bethlehem. In the foreground is the market place that has been an open square as far back as history and tradition reach. The church in the background is flanked by three monasteries, two of which can be seen, one on the left and the other extending towards us on the right. It is thought that the center structure is the one erected here in the year 320 by the Emperor Constantine. According to Jerome, who lived here shortly after its construction, this church was undoubtedly built upon the site of the Bethlehem kahn or inn where Christ was born.

# EDITORS' TABLE



## Faith and the Resurrection\*

I could scarcely justify myself in attempting to occupy very much time when there are so many others present who would be pleased to have the opportunity of expressing their appreciation and their love for the man whose life and virtues we have met this afternoon to commemorate. It has been said by some one—I could not say who is the author of the saying—that “an honest man is the noblest work of God;” and yet perfect honesty does not constitute the entire standard of nobility that we attribute to the life and character of the good man whose remains lie before us. He was not only honest but he had a pure desire, a forceful will and determination and a steadfast, unchanging devotion toward that which is right. It takes all these things and a great deal more—faith, charity, patience, long-suffering, forgiveness, repentance, and all the other things that are really essential to fill up and constitute the great standard of God’s nobility, to make men what they ought to be and what this man has come as nearly being as he was capacitated intellectually and physically to be. This is my testimony with reference to Brother Joseph Hyrum Grant.

### *Incidents of Healing by the Power of God*

The year after he was born I started on my first mission, and I have been engaged in the mission business ever since. I have regarded him, all along through the years of my acquaintance with him, which has been from his youth, as a most worthy and reliable man. Some time after the death of President John Hess, Brother Joseph was taken very ill, and remained very seriously ill for some time. When the inquiry was made by one of my folks, “Who are you going to place in the presidency of the Davis stake to succeed Brother John Hess?” I replied: “We are waiting for Brother Joseph Hyrum Grant to get well in order to make him president of that stake.” Sister Smith chanced to meet Brother Grant after that, when he was about the color of an Indian. Some conversation ensued between them, and he inquired: “What is the intention of the

\*A discourse at the funeral services of President Joseph H. Grant, held in East Bountiful, Nov. 11, 1917, and reported by F. W. Otterstrom.

President with reference to the presidency of this stake of Zion?" She replied: "President Smith is waiting, Brother Grant, for you to get well, in order for you to take charge of the stake." A smile, a radiance of light, seemed to pass over his countenance and from that moment, say what else you please, he began to mend; and he has served as president of this stake of Zion for lo these many years since that sickness which was supposed to be fatal.

By way of reminiscence, another instance occurs to me just now, which it may not be amiss for me to relate. Some seventeen or eighteen years ago the word came to me by a good brother of our present Governor, our dear little friend Isadore Morris. He said: "Mr. Smith, our friend John R. Barnes is dying. The doctors say he cannot possibly live more than a few days; they have given him up." Isadore was a very dear friend of Brother John R. Barnes, also a very dear friend to me and to many others of the Latter-day Saints. I took the word to President John Taylor. Now, I am going to tell you something about our custom of doing things, sometimes. He said to me: "You take a couple of the brethren, go up to Kaysville, and wash and anoint John R. Barnes and bless him." Brother Francis M. Lyman, Brother George Teasdale and I went up on that mission. We found that Brother Barnes had to be lifted from his bed to an easy chair, and was scarcely able to lift his hand to his mouth. Certainly he was in a very critical condition. We washed him with clean, pure water; we anointed him with holy oil; we laid our hands upon him and blessed him. I need not tell you what the result has been. For at least seventeen years since he was destined to die, by the decree of the physicians, he has been one of the most active business and ecclesiastical men in Davis county and in the Church. Now, I do not attribute this wonderful blessing to my associate brethren, nor to me, but I do attribute it to the divinity and purity of the purpose we had in view. The Lord, Almighty and All-good, had respect to our administration, and raised him up and healed him, just as the Lord healed and raised up Brother Joseph H. Grant, by his receiving the message that I was waiting for him to get well to take the presidency of this stake of Zion. I suppose scientists and philosophers would attempt to account for such incidents as these in a very different way from what I account for them, and would attribute them to an entirely different cause.

By way of further reminiscence there is another instance that occurs to my mind, which it may not be amiss to mention here.

We are talking to the living; and God is not the God of the dead, but of the living. While the remains of our beloved

brother lie here, lifeless, inanimate, he is not dead. There is no such thing as death here. Here is an instance of a faithful, just, diligent and useful man having finished his work, having accomplished his mission and laid down his talents for this world, and who has returned to Him from whom he came.

But the other instance. About a year and a half ago, Brother George Romney was given up by his physicians as a dying man. At the close of the annual conference, I spoke to Brother Charles W. Nibley and asked him if he would accompany me to visit Brother George Romney. He said he would gladly do so. In company with the Bishop and two of my wives who sit here, we called upon Brother Romney. He was lying in his bed, pale as death, and in every way appearing to be on the eve of his departure. The family were weeping; they were very sad; and he himself seemed to have given up all hope.

I asked him if he desired to have us administer to him. He feebly said: "Yes; I always love to have the administrations of the elders." We anointed him with holy oil, as the scriptures direct, and laid our hands upon him—both the Bishop and myself, one of his sons who was present, and my wives. We all laid our hands upon him and prayed for him; and the spirit that pervaded that occasion, openly and directly and positively declared that he would not die, that he would get well. You may judge the result, for he still lives, and is in possession of his faculties and of his strength of body and of mind today, as fully as he had been for years and years before that day.

Who did it? Was it I? Was it the Bishop? Was it any one there administering to that good man, praying and exercising our faith for his recovery? Was it the wisdom, the judgment or the knowledge of the person who was mouth in prayer, that pronounced the promise and the decree that he should live and not die? Or was it through another Power, the Power of truth, an Influence that was of truth, and that foretold the truth, and was of sufficient power to execute the truth; was it such a Power that gave the word that he should live? The Latter-day Saints can judge. It needs no argument to them. They understand these things; but there are men who do not understand them, and you cannot make them understand them, for they will not permit them to penetrate their minds and their hearts, because they are of the world, and they know not the things of God.

Now, I could repeat many instances of this kind. Let me emphasize one truth in this connection—the distinction, the absolute distinction between the claims that we make and the effects that follow our administrations, and the claims that are made by other men and that which follows their doings, though

perhaps in some instances the same results may accrue. We give to God the honor—to him the glory. We ascribe to him the power, the majesty, the goodness, the love, while others ascribe it to themselves and claim the honor. It is true that men, under certain influences and in certain instances, may exercise the power of will to accomplish good for themselves and to fulfil promises that are humanly made to them. It would be far better if men knew enough to ascribe the honor and the glory to God, the Giver of all good, rather than to human beings.

### *Life Eternal*

There is no necessity for me to laud the life and character of this man, my associate and brother in the bond of the New and the Everlasting Covenant which is stronger than the bond of death, stronger than the bond of kindred ties; because the bond of the New Covenant, which God has instituted for the salvation of the human family, reaches beyond time into eternity. It endures forever, while the bonds that are made by the human ties of brotherhood and birth—and the bonds that exist between parents—may perish; they may cease and not continue beyond the grave! So, this was my boy. I knew his parents before he was born. I was a child and a boy long before he was born.

From our human point of view what a pity that he should not have lived in years at least as long as I have lived! We would naturally suppose how much good he could have done in the years that might have come to him, to have made him even as old as I am today, if he had been permitted to live; but do not forget that there is more to do beyond this veil of tears, and beyond this power of the grave, than can be done in mortal life. Among all the children of God, down through the ages of time, there are comparatively few who have known and lived the truth, and acquired for themselves inheritances in the Kingdom of God, through obedience to his laws of righteousness, for the vast majority of the human family have taken their own way down the broad road to death. Where are they? Have they perished? Have they ceased to be? Have they been annihilated? No, no! We have the example of the Son of God to prove these thoughts untrue. We have the consciousness of sensible and intelligent men and women to believe that the Designer of man's life and existence in this mortal sphere is too great, glorious and majestic to have his greatest handiwork confined to this mortal, mundane sphere. We know that there is a hereafter. We know that the soul of man is immortal, will live on and not die; that man cannot and will not be annihilated.

Man will be held responsible in the life to come for the

deeds that he has done in this life, and will have to answer for the stewardships entrusted to his care here, before the Judge of the quick and the dead, the Father of our spirits, and of our Lord and Master. That is in the design of God, a part of His great purpose. We are not here to live a few months or years, to eat, drink and sleep, then to die, pass away and perish. The Lord Almighty never designed man to be so ephemeral, useless, and imperfect as this. I would pity the being who had such a conception as this of the Creator of the starry heavens, the planets, and the world on which we dwell, poor as it is in glory in comparison to the many others created. Is it conceivable that one possessing such power, majesty, intelligence, light and knowledge would create a world like this and people it with beings in his own image and likeness only to live and grovel through a short, miserable existence, then die and perish? No such thing! There is no death here, but there is life!

God is the God of the living, and not of the dead. He is the God of Abraham, Isaac and Jacob, and of the ancient prophets. They live! They live not only in the words they spoke, the predictions they made, and in the promises handed down from generation to generation to the children of men; they live not only in the record they made, in the doctrines that they taught, and in the hope that they held out for redemption, atonement, and salvation, but they live in spirit, in entity, as they lived here. They are prophets, as they were prophets here, the chosen of God; patriarchs, as they were here; possessing the same identity, the same entity; and, by and by, if not already, they will possess the same bodies they possessed while journeying in mortality. Those bodies will become purified, cleansed, and made perfect; and the spirit and the body will be reunited, never more to be separated, never again to taste of death. This is the law and the promise of God, and the words spoken to his ancient prophets, come down to us through the generations that have followed.

### *The Resurrection*

I wish to read a little familiar scripture to you, a revelation:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that bath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Critics and scientists cannot think such a thing as this can be. It requires some faith in the short-sighted intelligence of men to believe such things.

Let me digress just a moment. Not long after the great Chicago fire I passed through that desolated city. I saw living witnesses, present on the ground, who testified to me that they saw balls of fire floating through the heavens in different parts of the city, lighting upon the city, and wherever they lit they started a blaze. The blaze of that fire was so intense that many of the houses were entirely consumed. Not only the wood, but the stone of which they were built, was destroyed. Nothing was left of the foundation, only the hole in the ground. I saw the stumps of iron lamp-posts, along the streets of the city of Chicago, that had been absolutely consumed and blown away. Will you tell me that that was mere human burning, human power; that that was nothing more than what human intelligence, human genius and ingenuity might accomplish? Or will you admit that there is something beyond the power of man, greater than he can conceive in his finite condition, and that God Almighty controls the elements? By and by, the elements of the earth, according to the word of God, shall melt with fervent heat, and the wicked shall be destroyed. The apostle of Jesus Christ continues:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

My brethren and sisters, men may believe what they will believe. They are free to believe as they choose. God has given to every soul the free agency to choose the good or the evil, and his children have been given a knowledge of good and evil. No

man ever came to a state of perfection without the knowledge and love of God, and the love of his neighbor; nor can man reach that state without charity, forgiveness, and repentance, for without repentance there is no remission of sins.

*Witnesses to the Gospel of Jesus Christ*

I hope you will pardon me for preaching what I believe to be principles of the gospel of Jesus Christ. I believe in the Lord Jesus Christ. I don't care who disbelieves him, I believe him, because his word proves him to be beyond the intelligence, greatness, and grasp of mortal man. No man ever had the power to speak as the Son of God spoke. No man ever had the power of life in himself, except the Son of God and God himself. No man ever possessed the power to quench death, to destroy the victory of the tomb, and to show forth the immortality of the soul as did the Son of God.

I believe in him with all my soul, and with every atom of my being; and this I say more, that every son and daughter of Adam will have to believe and obey, or they never will come into his kingdom and into the kingdom of his Father and our Father, his God and our God. He is indeed the God of Abraham, Isaac and Jacob, the God of the just and the good of all ages of the world. I said I believe in him because of the words which he spake, which are incomparable with anything that man ever uttered. I believe in him because of the principles which he enunciated, which are incomparable with anything that man ever set forth. "Love your enemies!" Who ever else taught it? Who will do it? Who ever has done it as he will do it when he knows as the Master knows and comprehends, who gave the commandment? Who ever has reached the glorious height of character enabling him to return good for evil to those who smite, mistreat, and bear false witness against him, who accuse him falsely, seek his injury, his hurt, and his death? Where is the human being who has attained to a perfect acceptance of that glorious principle? Yet your common intelligence teaches you that it would be possible for man to attain to that height of understanding, so that hatred, jealousy and evil would cease, and righteousness would cover the earth as the waters cover the mighty deep.

Not only so, but there are many other things. We have the testimony of those living witnesses who were with the Master, who saw, lived and dwelt with him, who received instructions from him before his death, who buried him, met him again after his resurrection from death to life; then conversed with him, and received authority and a commission from him to preach his gospel to every nation, kindred, tongue and people throughout the known world, with the promise that those who would believe should be saved, and those who would not be-

lieve should be condemned. These witnesses have borne their testimony that he was the Son of God, the Savior of the world. Not only that, but Jesus has appeared again in our day, and time. He has opened his mouth and again in our day declared himself and his mission to the world, before witnesses whom we have known, whose testimony has never been impeached and cannot be impeached, because they told and have held to the truth to the day of their death.

I believe not only in the testimony of those who lived in the day of the Messiah and bore record of his work, his mission, his birth, death and resurrection, but I believe in the testimony of the witnesses who saw him in my own day! For their testimony is in force in all the world. It has been said that in the mouth of two or three witnesses all things shall be established. But I have not only the testimony of the witnesses who have borne record according to their own knowledge, to the sight of their own eyes, to the hearing of their own ears, and the intelligence which they themselves possessed, but according to the words and principles enunciated, the promises made, and the fulfilment of the promise in the life, death and resurrection of the Master himself.

#### *Tribute to the People of Davis County*

God bless you, and the Lord bless this family. We are of kindred. I want to tell you we are brothers in the Covenant of the gospel. We are brothers in the bond of humanity, and we are brothers by ties that are indissoluble, and that cannot and will not cease, unless we prove ourselves unworthy of them. God bless this congregation. How many times I have stood here, in this hall, at this stand, and in all the other meeting houses in Davis county, and have borne my testimony over and over again as I have borne it here this day, and declared these principles to the people of this stake!

I once had the honor of presiding here for a couple of years, in the days of William R. Smith, Christopher Layton, John Hess, Brother John Barnes, and others, prominent men then, and prominent ever since. Among them were two of the best men that I ever met in all my life—Brother Ellison, the father of this boy here; and another good brother, Robert Bodily—two simple-hearted, honest, plodding, faithful, true men: men who loved their neighbors, who loved the stranger within their gates, men who contributed to the well-being of their neighbors and associates in life, fathers in Israel, well worthy of their sons and daughters who have followed them in the covenant of the gospel. I meet boys in the Bodily family almost wherever I go—as bishops, or counselors, or presidents of stakes or counselors. Why? They had a good beginning. They had good teachings. They were sired well, and they are good boys. You have

them here in the same degree in the family of Brother Ellison. They were not the only ones; there were many others, too; but these two, in my experience and in my association in Davis county, stood out just a little higher and a little above any other persons in the stake.

I feel that I have really trespassed upon your time. I bear my testimony to the truth of these things that have been mentioned. The Lord have mercy upon us, forgive us our sins, pardon our imperfections and shortcomings, and bear record of the truth we speak and feel in our hearts, making it fruitful. May the truth not only take root, but may it grow in fertile soil in our hearts and souls and, eventually, bear fruit to the honor and glory of God and to our eternal salvation, is my prayer, in the name of Jesus. Amen.

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### Notice to the Melchizedek Priesthood Quorums

The lessons for the Seventies, High Priests, and Elders' quorums and classes which were begun in the January number of the *Era*, will continue to be printed in the magazine instead of being printed in book form.

In case classes have not yet finished the course for 1917, it is advised, provided they can finish it in a few weeks, that they complete their present study before taking up the new subject. In case the present study would last over two months, it is advised that they take up the new study now.

For the convenience of those who have only one copy of the *Era* in the home, where there are several who need the lessons, a circular containing the first six lessons has been printed which may be obtained by applying at the *Era* office, at 5c each, postpaid.

Rudger Clawson, Chairman  
David A. Smith, Secretary

Salt Lake City, January 21, 1918.

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### Books

*The Cross: Holly and Easter Lilies* is a new edition of a favorite poem by Alfred Lambourne. This edition has been greatly simplified in language and popularized in versification. The poet artist has been engaged, off and on, for twenty years or more in writing and perfecting it, and in this labor of love has put the best efforts of his mature ability and talent. The work is dedicated to his departed wife to whom a beautiful tribute is paid in the sixteen stanzas that preface the work:

"My thought is thine before the robin's call;  
Thy name in inward whispers spoken o'er;  
O come, it seems, thou must, as shadows fall,—  
I wait in vain, though open stands the door."

The argument of the main poem in 224 stanzas is divided into five

parts: the first opens with the poet's home on Easter Morn; dead Holly, and Easter Lilies in living beauty, are contrasted, and the hymn ends with a stirring apostrophe to the Christ:

"For whom the thirty pieces was the price,  
The silver that the Field of Blood did buy;  
Yea, Christ that to a thief gave paradise,  
While on the cross he suffered agony."

A scene in part two leads the poet to muse on the uncertainty of life and the seeming sovereignty of death. He sees the ray of hope in the teachings of the Master:

"Yea, unto doubt itself Thou bringst a hope,  
Unbound by selfish or by narrow creed,  
Yea still thy mighty love of boundless scope,  
With cross we follow where thy footsteps lead."

The third is a lament on the decay of art:

"In buried art the olive sinks its roots,  
The Lydian plowman treads it 'neath his feet,  
'Tis hidden where the fig tree drops its fruits,  
By Phæsto's grass-grown palaces of Crete."

The fourth part deals with the false gods of many peoples, the mythologies of ancient nations. As art passes, so have ancient gods been dispersed, and following them a truer and broader vision for mankind:

"The ancient faith into oblivion sinks,  
Man seeks a wider and a clearer light."

In much the same manner, part five, in which the poet shows astonishing knowledge of classic lore, deals with the schools of philosophy which in their time have attracted the faith of the peoples. Whatever is truth has persisted by sacrifice, but the false has perished in itself:

"O pass away the false, the useless creeds,  
Let error perish, Truth shine like the sun!  
Gautama Buddha for Nirvana pleads,  
For Life Eternal, Christ, 'The Lowly One'."

Part six sets forth that in spite of changes, man ever seeks for the never-changing Truth, and this is found in the gospel message of love promulgated by Jesus Christ:

"Thy master Love shall triumph, Prince of Peace,  
And one by one the thoughts of hate decay,—  
Thy blameless conquest, may it never cease,  
As age to age the future rolls away."

The after part, "Rest," again breathes a touching tribute to the departed wife and mother, a poem in itself among the sweetest ever written, and which expresses perfect trust and confidence in eternal life:

"A tale the Holly and Lilies tell—  
Slowly they vanish in the coming night—  
Through darkness, Love and Hope in my heart dwell;  
The sun will rise, again there will be light."

*The Way of Eternal Life* is the title of a new book just issued from the presses of the *Deseret News*. It is written especially for young people by Bishop Edwin F. Parry and is a beautiful and simple exposition of the doctrines and ordinances of the gospel as taught by the Church of Jesus Christ of Latter-day Saints. Often many of the young people cannot understand why it is necessary to accept and practice certain sacraments and prin-

ciples of the gospel, nor why these should be obeyed, in order that salvation may be attained. In the twenty-three divisions of the little work before us, the author has sought to describe these gospel principles and ordinances, and also has offered some simple, healthful suggestions as to how people may learn to practice them and therefore receive the blessings of so doing. He has also shown distinctly why they are needful, and has done it in such plain language that any young person, even in the early grades of school, may easily understand. For sale at the Deseret News Book Store and at the Sunday School Union Book Store. Price 75 cents.

*John St. John* is the title of a new story by Nephi Anderson. The leading character is a young man whose understanding of the gospel induces him to leave his home in the East and to pass through the early trials and tribulations with the Latter-day Saints in Missouri and Illinois. The opposition of his parents and family as well as the difficulties which he had to pass through in these two states with the Latter-day Saints, form the basis of the story. Historical incidents of the travels of the Saints and their struggles in these early days are interwoven in the story with commendable accuracy. His love affairs with some young people that he left in the East and his final effort to get them to visit him in Nauvoo, are lucidly told. His loss of advantages, friendships and property are vividly portrayed, also his integrity for the cause which he had espoused and his battles to hold fast to the faith which seemed the cause of all his trouble. He finally conquers and sets out with the Saints to cross the plains to the West. The closing chapter, which is by the way of postscript, tells how he succeeded there, how he regained, in double measure, all that he had seemingly lost. The readers' interest from the beginning to end is held, and the story has the advantage of being historically correct as well as carrying with it an enlightening exposition of many of the principles of the gospel, put forth in a form that fascinates the reader throughout. At the book stores, price 85 cents, postpaid.

## Messages from the Missions

### Six Baptized in Illinois

V. E. Jarman and Joseph E. Nilsson write: "After having been refused permission to hold street meetings at Maltoon, Ill., we went to Charleston where we held several spirited cottage meetings. Here we were successful in making many good friends who became interested, and before leaving we had the privilege of baptizing two. We then left for Toledo, Ill., having previously arranged to meet with Elders Eyre and Blumel to

hold a series of meetings in the near by country district. On Sunday morning we secured willing permission from the trustees to hold services in a country church. We held eight meetings, commencing Sunday night, Oct. 14. At the first meeting there were over forty earnest listeners, and as the meetings proceeded the attendance increased until at last at our meeting on the following Sunday, there were over two hundred in attendance. Many became interested in the message of the restoration of the gospel. We were unable to accept all the invitations for entertainment, which were

given us after each meeting. President Stringham joined us on Friday



and added to our spiritual strength. Four were baptized. The people seem eager for the truth, and the prospects of several more baptisms are very good.

Elders, left to right: Joseph A. Nilsson, Salt Lake City; Wm. Stringham, Vernal, Utah; V. E. Jarman, Twin Falls, Idaho.

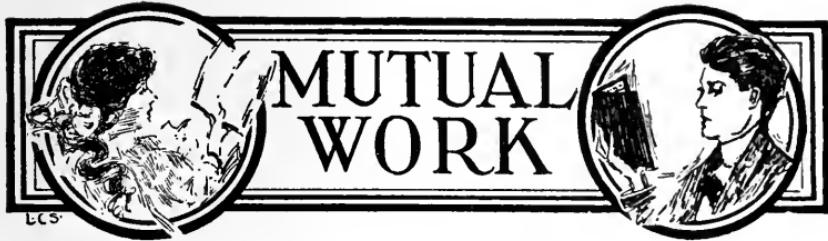


### Elders of the Central States Mission, Missouri Conference

"We are within one-half inch of the same height and five pounds of the same weight, from 19 to 24 years of age, from six feet one-half inch to six feet one inch, from 175 pounds to 180 pounds. Left to right the elders are: J. Mathers Savage, age 19, height six feet one-half inch, weight 175 pounds; Carloe J. Stolworthy, age 19, height six feet three-fourths inch, weight 175 pounds; Daryl W. Neibaur, age 24, height six feet one-half inch, weight 175 pounds; Joseph F. Pomeroy, age 19, height six feet one inch, weight 180 pounds. We are for the Kingdom of God and America. These two things alone make life a great blessing."—Daryl W. Neibaur, St. Louis, Mo., December 17, 1917.

### Taken for Cannibals

Aaron U. Merrill, Kimberley, South Africa, writes under date of October 27: "Recently my companion, Elder Charles C. Sessions, and I took a three-hundred mile trip on our bicycles in the Orange Free State, traveling without purse or scrip. At a little town called Koffyfontain, we were brought up before the magistrate and our passports demanded. The magistrate asked us our nationality, and we replied that we were Americans for several generations back. We offered to produce letters we had in our pockets to prove our identity, but the magistrate said, 'Oh, it is easy to acquire that American twang.' He then ordered us taken into custody and they wired to the police at Kimberley. We were not locked up, but were well treated by the policemen, and had an opportunity of preaching the gospel to them. Through the courtesy of a Jewish hotel keeper, we had a comfortable bed in the hotel the first night in custody, but the magistrate heard of this, and the next night we slept in the police barracks. The food was good but not too plentiful. The caretaker was only allowed twenty-four cents a day for keeping us. While we were there, strange stories were afloat. Among the school children it was rumored that we were a couple of cannibals. We were released on Thursday, on advice from Kimberley that we were American subjects. We thanked the magistrate and told him of our intentions, to finish tracting the town, but he forbade it, saying that he would not have us around 'polluting people's minds with our religion.' He would listen to no reason, so we resumed our journey. We stayed with prominent and well-to-do farmers, as well as at the best hotels in the towns. The cause of truth is progressing but slowly here, but our hopes are bright for the future. The *Era* is a welcome friend here."



## Y. M. M. I. A. Bean and Corn Contests

There were 715 entries in the M. I. A. Corn and Bean Contest; about 500 boys entered the Bean Contest, their work resulting in an estimated yield of 125,000 pounds. There were 215 entries in the Corn Contest and the yield is estimated at 43,000 pounds. About thirty stakes were represented in this work. Most of the entries were in stakes lying between Preston, Idaho, and Richfield, Utah. Field Secretary Oscar A. Kirkham had per-



*Field Secretary Kirkham with Boys in the Field*

sonal supervision of the work, delivering seed, and giving instructions to the boys on how to grow, care for, and harvest the crop. Richard W. Sloan, son of Mr. R. W. Sloan, accompanied Field Secretary Kirkham, furnishing an auto for this purpose, for which the General Board Y. M. M. I. A. express their thanks and appreciation. The winners in the contests are as follows:

### *Winners in M. I. A. Bean Contest*

Name.	Amt. Beans Produced	per $\frac{1}{8}$ acre.	Prize.	Address.
Chas. A. Brown	447.6 lbs.	\$25.00	4th Wd., Utah stake	Springville,
Vernal Facer	412 lbs.	20.00	Brigham, Box Elder stake	
Walter Toggant	400 lbs.	15.00	Lewiston, Benson stake	
Hyrum Leavitt	385 lbs.	10.00	Lewiston, Benson stake	
Jesse Meldrum	325 lbs.	5.00	Provo, 5th Wd., Utah stake	
Leonard Hall	308 lbs.	2.50	Paradise, Utah, Hyrum stake	
Lloyd Forsgreen	285 lbs.	2.50	Preston, Idaho, Oneida stake	
Presley Timothy	284 $\frac{3}{8}$ lbs.	2.50	Roosevelt, Utah, Duchesne stake	
Irma Hill	284 lbs.	2.50	Payson, Utah, Nebo stake	
Reynolds Harmer	275 lbs.	2.50	Springville, 2nd Wd., Utah stake	
Othello Bird	274 lbs.	2.50	Springville, Utah stake	

Jos. Peery Peart.....	266	lbs.....	2.50	Richmond, Utah, Benson stake
Glen Walter .....	262	lbs.....	2.50	Richmond, Utah, Benson stake
Richard A. Madsen.....	260	lbs.....	2.50	Dewey, Utah, Box Elder stake
Lola Stephenson .....	260	lbs.....	2.50	Lewiston, Utah, Benson stake

*Winners in Corn Contest*

Name.	Amt. Corn Produced on Cob	per 1/8 acre.	Prize.	Address.
Morris Gottfredson .....	1080	lbs.....	\$25.00	Manti, N. Wd., So. Sanpete stake
Dean Baum .....	930	lbs.....	20.00	Timpanogos Wd., Utah stake
Gilbert G. Heaton.....	862	lbs.....	15.00	Moccasin Wd., Kanab stake
Bryant Tingey .....	838	lbs.....	10.00	Brigham Wd., Box Elder stake
Harlow Boyer .....	770	lbs.....	5.00	Springville, 1st Wd., Utah stake
Oakley Noakes .....	615	lbs.....	2.50	Springville, 2nd Wd., Utah stake
Leonard Heaten .....	600	lbs.....	2.50	Moccasin Wd., Kanab stake
Thalman Hasler .....	540	lbs.....	2.50	Provo, 6th Wd., Utah stake
Mariner Cox .....	496½	lbs.....	2.50	Bunkerville Wd., Moapa stake
Clarence Durrant .....	496	lbs.....	2.50	Pioneer Wd., Utah stake
Albert Anderson .....	182	lbs.....	2.50	Provo, Utah stake
Walter Mann .....	100	doz.....	2.50	Brigham, Box Elder stake

**Efficiency Reports for December**

We call attention of Stake Superintendents and Ward Presidents to the efficiency report for December published in this number. Study it over a little, and see how your stake stands in comparison with others. Note also the stakes that have not reported. These efficiency reports are not only useful guides for the stake officers, as to how their wards stand in our various activities, but they are a sure indication to the General Board of how the stakes stand. They are being studied very carefully. There is evident need in many of the stakes of greater energy, more push, promptness and effort, to make our associations efficient in many divisions of our work. A study of the report will show where this is needed. We regret that a number of stakes have not reported at all, and hope that for January we may receive a complete report from every stake of Zion. There appears to be difficulty in many stakes in getting the reports from the wards. This ought not to be the case. Secretary Lloyd O. Ivie, of Taylor stake, writes, as many others have done, that the reason the stake report fails or is delayed is, that the ward officers are neglectful in reporting to the stake. He says on this matter, however: "We are going to hit the affair harder than ever, until they want their reports in promptly on time." We trust that this resolution will be adopted as a slogan by every secretary in every stake of Zion, so that we may have a complete report for January, by the 10th of February. No report will be carried over.

**War Savings Stamps and Certificates**

The General Board of the Y. M. M. I. A. recently passed a resolution pledging the support of all Mutual workers to the sale of thrift stamps and war savings certificates. In a recent circular sent by Supt. Heber J. Grant, all M. I. A. officers are asked to do service for this movement. All officers are urged also to purchase, and to lend their best endeavors to sell, thrift stamps and war savings certificates. This movement of savings and thrift has been highly commended to presidents of stakes and bishops of wards by the First Presidency. In carrying out the campaign, officers are asked to co-operate with their county committee in charge of this work, who have all

the necessary government circulars explaining the wisdom and purpose of the movement which is to encourage thrift and at the same time help the government in the war.

Work is the word, constant work counts. Read poem on "WORK" found in January *Era*, page 273. Blanks are promised to be sent to officers for making monthly reports to be published in the *Era*, showing number of Y. M. M. I. A. purchasers and the amount purchased in each stake. The campaign is now on. Let our slogan be, "Work, Work, Work. Every Mutual Member to Purchase a War Savings Certificate."

Associations are requested to this end to set aside the regular program for the monthly joint meeting evening in February, and devote the time to carrying out the following suggestive program for Sunday evening Feb. 3 on

#### *Patriotism and Thrift*

1. Singing "America."
2. Prayer.
3. "Columbia, the Gem of the Ocean." (Quartet or Mixed Double Quartet.)
4. Talk: "Why We Are At War" (15 minutes). References: Addresses to Congress, by President Woodrow Wilson (*Era*, May, 1917, p. 639, and February, 1918).
5. Solo: "Keep the Home Fires Burning."
6. Talk: "War Savings Stamps and Certificates; What They Are and Why We Should Buy Them" (See Government circular, "War Savings Stamps and Certificates.") (15 minutes).
7. Solo: "Sons of America;" or, "Meaning of the U. S. A.;" or, "My Dream of the U. S. A."
8. Talk: "How to Save to Buy War Savings Stamps" (15 minutes).
9. Singing: "Star Spangled Banner."
10. Prayer.

#### *How to Make a Better Mutual*

Bulletin No. 3 of the Salt Lake Stake Y. M. M. I. A. comes to hand showing excellent progress in the season's work up to the close of last year, the efficiency report showing special activities, attendance at stake and ward officers' meetings, and social work well in hand, with scout work, vocations, fund and *Era*, coming close up. The big problem for January was the increase in membership and attendance. The report gives some suggestions on how to make a better ward mutual: "Adopt system and an order of business, use discipline, have reverence, pray and work for success. Open and close on time, adopt high ideals, use social and vocational work to help win members. Have better programs at regular and Sunday night sessions. Advertise, give your work publicity, keep a strict record of everything, see that a second invitation reaches every young man in your ward this month to attend mutual."

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#### *Ethics of the Doctrine and Covenants*

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##### *Lesson Thirteen—Temperance in Various Things*

While a consideration of temperance is usually limited to a discussion of the control of the appetites, in a broad sense it would include restraining and refraining from and exercising discretion in both physical and mental activities. The book of Doctrine and Covenants is very specific and elaborate in pointing out rules of conduct in various lines of life.

Avoid excess, section 59:20.

Be temperate in work, 10:4.

Be temperate in sleep, 88:124.

No question but that the lack of sleep is responsible for the existence of much disease, and the habit of night prowling and day sleeping is found by criminologists to be clearly related to crime. Late sleeping in the morning is a very bad habit for young people. Obedience to the commandments found in the Doctrine and Covenants 88:124 would emancipate society from these evils. The venerable teacher, Dr. Karl G. Maeser, emphasized the thought of this paragraph, by saying to his students, "One hour of sleep before midnight is worth any two hours after that time."

Be temperate in speech. Avoid railing and boasting. Section 50:31-33.

Let slanderers cease perverseness, 112:9.

Avoid contentions, 136:23.

The poet Charles W. Penrose preaches a most eloquent sermon on this theme in his inspired song, *School Thy Feelings*.

See *L. D. S. Hymn Book*, page 405.

Be temperate in recreation. Avoid much laughter. Sections 15:88:69, 121.

We are here reminded of Oliver Goldsmith's famous line, "And the loud laugh bespeaks the vacant mind," and ignorance is sin?

Be temperate in desire, 19:25; 63:16; 63:12.

#### *Problems and Review Questions.*

Justify the injunction against loud laughter on the grounds that all excesses are evil.

What conclusion might be drawn from these two statements: "The loud laugh bespeaks the vacant mind," and ignorance is sin?

Show that covetousness is mental theft.

#### *General Review Questions.*

Wherein is it unethical for one who professes to believe in Christ to seek a sign, on which to base faith?

Wherein does the book of Doctrine and Covenants provide for carrying duty of children to parents further than any code of human ethics can do? See *Era* article, September, 1917, page 1002.

How does the great world war now on give evidence of the inadequacy of ethics?

What part of the first article of faith provides for an acceptance of all the ethical teachings of Jesus?

If no end to a punishment can be seen by the one punished, what kind of punishment is it to him?

What state of mind may be called mental or psychic eternal life?

Wherein is it unethical to unnecessarily destroy life of any kind?

Quote the book of Doctrine and Covenants on this subject.

#### *Lesson Fourteen—Individual Fortitude*

Fortitude is courage plus patience, plus forbearance. It is first, the habit of standing courageously and patiently at one's post of duty; second, the habit of bearing affliction uncomplainingly; third, the habit of forbearing from imposing unnecessary penalties. These three habits constitute in fulness the virtue—fortitude.

Fortitude is not only temperance, but it is something more, in that it not only restrains but holds on and propels. It is perfect self-mastery.

There is much of fortitude depicted in the poem in our last lesson. Kipling's "If" is strikingly illustrative of fortitude.

It would seem that the fates have declared that in every individual, fortitude must be developed either through doing his duty or forbearing to do evil, or in the bearing of consequences.

The youth who unflinchingly faced an unbelieving world with a mission, and who as a man unfalteringly, in obedience to divine command, established the Kingdom of God on earth, and then gave his life in testimony of his loyalty to the cause of truth, was fortitude exemplified.

The fortitude of Lincoln, it is said, saved the Union.

That princely character, still our leader, who for years, without retaliation, suffered the merciless, unjust ignominy of being daily cartooned by a press that later eulogized him, is a world example of fortitude.

Towering above all other examples of fortitude is He who said, "Put up thy sword; thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?"

To have the power of deliverance at hand and suffer on for duty's sake is fortitude in its highest form.

The chief of all sources of fortitude is found in a reliance in something superhuman. Every character to which reference as a type of courage, patience, and forbearance has been made, was possessed not only with a belief in the triumph of right for right's sake, but this belief was reinforced by an unfaltering trust in a conscious power that would not permit a sparrow to fall unnoticed.

Our divine text furnishes guidance for both the development and enjoyment of this great virtue—fortitude, for the cultivation of courage and patience. (Doc. and Cov. 11:18, 21.)

Continuity of a virtuous life is set forth in Secs. 46:33 and 67:13.

Forgiveness, a high form of forbearance, commanded, as enjoined in Sec. 64:9, 10.

Patience, here and now, an element of soul possession—Sec. 101:38.

Divine presence promised through personal fortitude—Sec. 24:8.

Joseph the Prophet in prison, a special lesson in fortitude—Sec. 121.

Adversity accelerates the fortitude of courage—Sec. 127:4.

Some sayings for the development of fortitude:

"Don't give up the ship."

"Sail on."

"Do the best you can, and leave the rest with the Lord."—*Joseph F. Smith.*

"The race is not to the swift, nor the battle to the strong, but to him that endureth to the end." (See Eccl. 9:11.)

"A soft answer turneth away wrath."—*Solomon.*

"Danger lurks in rash judgment."

"Overcome evil with good."—*Jesus.*

"Beware of entrance to a quarrel, but once being in, bear it."

Some day I hope that, without thought,

I'll do the very thing I ought,

In keeping on with duty's work,

Without the tendency to shirk.

I'll hold my tongue and stay my hand,

Without the need of Will's command,

And automatically incline

To others' welfare as to mine.

#### Problems:

(See Doc. and Cov. Sec. 98.)

1. On what conditions is divine aid promised in warfare? (Doc. and Cov. 98:22.)

2. What is meant by the words "revile" and "revenge" in verse 23?

Illustrate.

3. Show the justice of the Lord's withdrawal from the contest as provided for in verse 24.
4. Where is the hundred fold to come from as mentioned in verse 25?
5. How many hundred fold of compensation for loss is promised in verse 26? Wherein are the provisions of verse 27 good?
6. Why would it be a good thing for the unrepentant enemy to be provided for in verse 27?
7. What is meant by escaping the vengeance of the Lord?
8. Correlate America's peace policy with the Germans, with verses 28 to 38, and also 41-48, and 43, 44.
9. What is the mental condition of a person entitled to forgiveness under the provisions of verses 39 and 40? See also Matthew 3:7-9.
10. What is the penalty pronounced upon an invader who repudiates indemnity obligations? Verses 44-46.
11. To what extent is the estate and the heirs of the invaders held responsible for the payment of the indemnities? Verse 47.
12. Show the unrighteousness of the social grudge holding. Verse 48.
13. Note the special inducement to leave vengeance to the Lord (verse 45), and show wherein social fortitude is especially provided for by this doctrine.
14. What is there in this revelation that would form a good basis for a world peace conference program?

#### *Lesson Fifteen—Social Fortitude*

In this lesson we deal with fortitude as a virtue of the family as a social unit, and the people as a social unit. The absence of fortitude in the family group as a social unit results in family feuds. The absence of fortitude in the larger groups, nations and peoples, inevitably terminates in the terrors of unnecessary war.

The problem of the ages has been peace, and it is still unsolved. This vexatious question once disposed of, productiveness will take care of itself.

Evidently human wisdom has found no solution of this problem. Human conduct has gone away from, rather than towards, the desired goal. Today the human family is looking in vain for a remedy for the direst calamity that ever befell mankind.

The cry, war—war—war—reverberates around the earth. Civilization seems to stand on the brink of self-destruction. Let us turn to the word of God and consider the ethics of warfare from the standpoint of social fortitude, recorded in Doctrine and Covenants, Section 98:23, 48.

#### *Problems:*

1. Show that it takes fortitude to be loyal.
2. Wherein is fortitude more than temperance?
3. In which division are you strongest?
4. Give illustrations of the value of adversity in the cultivating of fortitude.
5. What is the difference between habitual forbearance and willed forbearance? Illustrate. Which of these forms of forbearance is preferable? Why?
6. Illustrate the value of music in developing fortitude.
7. From your point of view, where does the word of the Lord to the Prophet Joseph reach its climax in Section 122?
8. Bear your testimony as to how the reading of this revelation affects you.
9. Compare the spiritual sublimity of the lesson on fortitude in Section 121:7-8, with the ethical strength of Kipling's "If."
10. What is meant by the expression, Many are called but few are chosen?

# PASSING EVENTS

*A third Liberty loan is likely to be asked for in March.*

*Vilhjalmar Stefanson*, the Arctic explorer, arrived at Fort Yukon, Alaska, December 26, 1917. He has been in the Arctic regions since June 13, 1913.

*Conscription was adopted in Canada*, while Australia voted with emphasis against it. The ballots in the referendum were 938,000 against and 764,000 for conscription, not including the soldiers whose vote it is said will not materially change the situation.

*Wilhelmina Mousley Cannon*, wife of David H. Cannon, president of the St. George temple, died in St. George, Utah, January 16, 1918. She was born in Centerville, Delaware, October 11, 1840, and came to Utah in 1857, was married in 1860, and shortly after removed to St. George where she has resided ever since.

*Private Edward J. Crawford*, twenty-one years old, Signal Corps, whose father is R. W. Crawford, Castle Gate, Utah, was reported dead on January 1, 1918. He was with General Pershing's Expeditionary Force in France and died Dec. 27, 1917, in one of the American Base Hospitals, in that country, of wounds received some time previous.

*The rainfall*, or rather snowfall, up to January 16, for the ten days previous amounted to 3.3 inches of precipitated water, the highest on record. The normal for the month is 1.35, the heaviest fall previously being 3.07 for the month in 1890. Reports from over the district about Salt Lake City showed a heavy fall of snow in the mountains.

*Vice Admiral Sir Rosslyn Wemyss* has been appointed first sea lord in succession to Sir Admiral John R. Jellicoe, according to an official announcement from London, December 26. Admiral Jellicoe has been elevated to the peerage in recognition of his very distinguished services. It is said that his experience may later be utilized in another important post.

*Cold weather in New York was unprecedented*. The thermometer stood 13 degrees below zero on December 30, and death and much suffering resulted from shortage of coal. On January 1, 1918, the mercury stood 86 degrees below zero in Dawson City. At the same time four persons were overcome by heat at Pasadena, Cal., in a crowd of 42,000 persons who witnessed the Army and Navy football game. The storms in Utah began early in January, up to which time the weather was very dry and mild.

*The second conscription*, under which nearly nine million men throughout the United States were to be classified, began in January. Copies of complicated printed questions which all registered men are required to answer, were sent out by the local boards. The Government has arranged for thousands of lawyers to give their services in aiding men who are at a loss to know how themselves, to answer all the sixteen pages of complicated questions. Then will follow physical and medical examinations, as in the first conscription.

*A shut-down of industries* was ordered by the Government on January 16, to begin on the 18th, as a drastic measure to relieve the fuel famine. It applied to the manufacturing enterprises with few exceptions east of the

Mississippi river. It was also ordered that all normal activities requiring heated buildings observe as a holiday every Monday for the next ten weeks. This will close in the restricted district factories, places of amusements, and nearly all office buildings. The action was taken to provide fuel for shipping food and war supplies for the Allies and for American soldiers in France.

*The War.*—The expected great German drive on the west has not materialized at this writing. It is now set for February. Minor though furious attacks were made in different sectors without success, but sometimes with great loss. In Italy heavy fighting occurred in the efforts of the Austrians and Germans to break through to the Venetian plains. The Italians in numerous aggressive onslaughts drove the enemy from their positions. Snow in the mountains prevented normal activity and generally resulted in favor of the Italians.

*Guatamala City*, which has three times been resurrected, after being destroyed by earthquakes, was wiped out again by a series of shocks, during the latter part of December. The city was completely destroyed; not a building, including the United States Legation, was left standing in the city after the final shock of the series, that reaped havoc and death in all directions. Thousands of people became homeless and much suffering was endured. The city is now nothing but a mass of ruins, and many people are known or believed to have been buried under the ruins.

*Senator James H. Brady*, of Idaho, died of heart disease, in Washington, Jan. 13, 1918. His body was cremated and the ashes were taken to Idaho for burial. He was born in Pennsylvania 56 years ago, moved early to Kansas, was educated at the Leavenworth Normal College, taught school, engaged in newspaper work, moved to Idaho in 1895, was elected Governor in 1908, and in 1912 was elected U. S. Senator by the Legislature of Idaho, and reelected by the people in 1914. His death will require the choosing of two U. S. senators in Idaho at the next fall election.

*Woman Suffrage*, by Federal Constitutional amendment, was adopted on January 10, in the lower house of Congress, by a vote of 274 to 136. The resolution provides for submission to the states of the so-called Susan B. Anthony Amendment for National Enfranchisement of Woman. The vote was so close that a single vote to the opposition would have meant defeat. The champions for Woman Suffrage feel sure of securing a vote in the Senate before the present session ends, in favor of the resolution. On the passage of the act, women in the galleries of the House literally fell upon each other's necks, kissing and embracing, and shouting, "Glory, glory, Hallelujah."

*Vern Gardner*, with the United States Army in Texas, writes to his sister, Annie G. Lauritzen, Short Creek, Ariz., stating: "If my dreams come true, I will one day carry our beloved flag through the lines of the Kaiser." He expresses his appreciation of his sister's letter, and says further, "Just think what it would mean to every soldier in the United States Army if he could receive just such a letter as that from a mother or a sister." He sends his photograph to his sister and says that the horse by which he is standing is a pet horse, the fastest in eighteen hundred head in the camp where he is located.

*Jonathan S. Page, Jr.*, President of the Nebo stake of Zion, and one of the leading citizens of Utah county, died at his home in Payson on Tuesday morning, January 8, 1918. He was born in Salt Lake City, May 14, 1850, and with his parents early moved to Payson. He was made bishop of the Payson Second ward in 1891; and in 1901, when the Nebo stake was organized, was made president and has served in that capacity ever since. He

was one of the first promoters of the Strawberry Project. When farmers organized the Strawberry High Line Company, he was made president and held that office at the time of his death. During his life-time he filled two missions, before being called to be Bishop of Payson.

*Three temperance steps.*—On December 21, General Pershing issued an order prohibiting the use or purchase of distilled spirits and all alcoholic beverages, except light wine and beer, by members of the American Army in Europe, and providing punishment for all who violate the rule. Ex-President Roosevelt has urged prohibition during the war to soldiers, sailors, and all men doing vital war work in railroads, factories, mines or shipyards. The Canadian government prohibited the importation of intoxicating liquors into the Dominion, beginning Dec. 24, 1917. It is considering also the question of prohibiting the manufacture of such liquors in Canada during the war and for a year following the return of peace.

*All the railroads in the United States and territories, with their auxiliary water lines, were taken over for national government control and operation on December 28, 1917, but for accounting purposes from December 31, midnight, under authority bestowed upon the President by the law of August 29, 1917.* The roads were placed under the general direction of William Gibbs McAdoo with the title Director-General of Railroads, who retained meanwhile his office as Secretary of the Treasury. The gigantic undertaking of the Government was regarded with general satisfaction by the railroad heads, as well as by financiers, manufacturers, shippers, and the industrial and commercial world generally. The railroads comprise 230,906 miles with a net operating income, averaged in the last three fiscal years, of \$947,267,472 per year. After the war the roads will be returned to the owners in as good condition as when they were taken, and the Government has guaranteed to them an income equal to their average net operating income for the three fiscal years ended June 30, 1917.

*David L. Basinger, Co. H, 353rd Regt., Camp Funston, Kansas, writes that he has received the *Era* and that he likes it very much. He is at present in the Infantry, but would like to be transferred to the Aviation Corps, preferring that service. He expresses an abiding faith in God and says: "In the air, or on the water, or on the land, our main and only protection comes from God Almighty. There is safety in the performance of duty, and a person who will live according to the gospel and keep virtuous, I have no doubt, will get through this war all right. Pray for us that we might escape the temptation of camp-life and that we will keep true to ourselves, true to our teachings, and to our God. The work here in the infantry is very strenuous. We dig trenches and drill, having two lines of trenches even as they are said to have on the genuine battlefield. I realize that great things can be accomplished by the aeroplane, and therefore I would like to join that service. I like mechanical work the best. As to our moral conditions, I like the religion of the Church of Jesus Christ of Latter-day Saints, for it is reasonable and practical. In every-day life, it stands for high ideals, and that is what every man should strive for."*

*Patriarch John Neff, for many years bishop of East Mill Creek, a pioneer of 1847, and recently a temple worker, died at his residence in East Mill Creek on Sunday morning, January 6, 1918. He was the son of John Neff and Mary Barr and was born in Pennsylvania, December 28, 1837, and was the youngest of five Neff sons who settled in Mill Creek in early days. His parents joined the Church in 1842, and went to Illinois in May, 1844, and in 1846 the family started for the Rocky Mountains. They arrived in Salt Lake Valley, October, 1847. His father, John Neff, built the first grist mill in Utah, installing the plant at East Mill Creek, and it was here that his son John began his struggles of pioneer life. When East Mill Creek ward*

was organized, July 15, 1877, he was made bishop and held that position until 1912, when he was ordained a Patriarch by President Joseph F. Smith. He did his part well, both for the development of the commonwealth and for the growth of the Church. His was a devoted life, he was honest, industrious and pure, holding all evil and vice in contempt. The last days of his life were devoted to the labors of the Temple of God, where he enjoyed his declining days in working for the dead with as much love and enthusiasm as he had devoted to the living, in the years that God granted him upon earth.

*Nation-wide Prohibition* received a great impetus on December 17 and 18. On the former date, the House of Representatives by a vote of 282 to 128, and on the latter, the Senate by a vote of 47 to 8, adopted, for submission to the states for ratification, a proposed amendment to the Federal Constitution, forbidding the manufacture, sale, transportation, importation or exportation of intoxicating liquors for beverage purposes. The various state governments have been officially notified of the action of Congress, and affirmative action by thirty-six states will be necessary to ratify the amendment. Twenty-seven states have already adopted state-wide prohibition, and we may assume that these will promptly adopt the Federal amendment, in which case only nine more states will have to be secured for ratification. But doubt is felt that some of the prohibition states of the South will approve, owing to their being wedded to the principle of State rights which they argue a national prohibition law would violate. It is expected that some legislatures will ratify the amendment at this year's sessions, and Utah, Idaho, Arizona, Colorado and other western states at the very first opportunity.

*Condition in the Army Camps* of the United States caused disquiet by reports of unfavorable sanitary conditions in the training camps. On December 14, it was stated that in the week preceding, one hundred and seventy-one, out of the three hundred thousand National Guard men in camp, had died of pneumonia. On the other hand, among six hundred thousand men in the National Army, only forty-seven died of that disease. The difference was chiefly due to the fact that the guardsmen were living in tents and the army in substantial wooden barracks. On the other hand, it was also stated that in addition to living in tents, the guardsmen were suffering from lack of fuel and insufficient clothing. All these difficulties have now been overcome, and the fact that the government has taken over the railroads, will insure proper transportation facilities and a meeting of all wants. Up to the latter part of December there had been distributed to the troops about six million blankets, two million overcoats, eight million pair of shoes, and more than twelve million winter undershirts, and other articles in proportion. Notwithstanding this, however, it was learned later that the tents in many instances were overcrowded in such a way as to induce the spread of disease. Hospital facilities were poor or incomplete, and many of the shoes provided were too short for men to wear with comfort. The sequel to these reports was the recalling of Major General George W. Goethals to active service and the appointment of him to be acting quartermaster general in place of General Sharp.

Ogden experienced for the first time in its history, at least its history for the past forty years, complete freedom during the recent holidays from arrests for drunkenness, according to press reports. The state prohibition law was the cause of this happy feature of the past Christmas. "It was also observed that in many homes where Christmas cheer had never entered in the past, because of the ravages of the demon drink, there were many happy children enjoying the first real Christmas," says the report.

*Thos. W. Sloan*, a well known young man in business and religious

circles of Salt Lake City, died at his home on New Year's Day, 1918, after a short illness of five days of bronchial pneumonia. He was born in Salt Lake City, April 17, 1868, a son of the late Edward L. Sloan, one of the founders of the *Salt Lake Herald*, and Phoebe Watkins Sloan. For many years in boyhood he was connected with Heber J. Grant & Co., and later became manager of the Sloan Corporation, which position he held at the time of his death. He was a man of sterling integrity, a lover of the truths of the gospel, and a faithful worker in the organizations of the Church. His labors for the Mutual Improvement Associations are well known. In the ward in which he lived and in every capacity which he filled, he was energetic, true and full of integrity. His son, Lt. Lawrence Wells Sloan, obtained a leave of absence from Camp Kearney to visit his home, just before his father's death, and was at home at the time.

*Night Photo Showing an Incendiary Grenade Attack.*—This wonderful night war photo was taken on the western front showing an incendiary grenade attack. The entire front is a splurge of bursting shells and ex-



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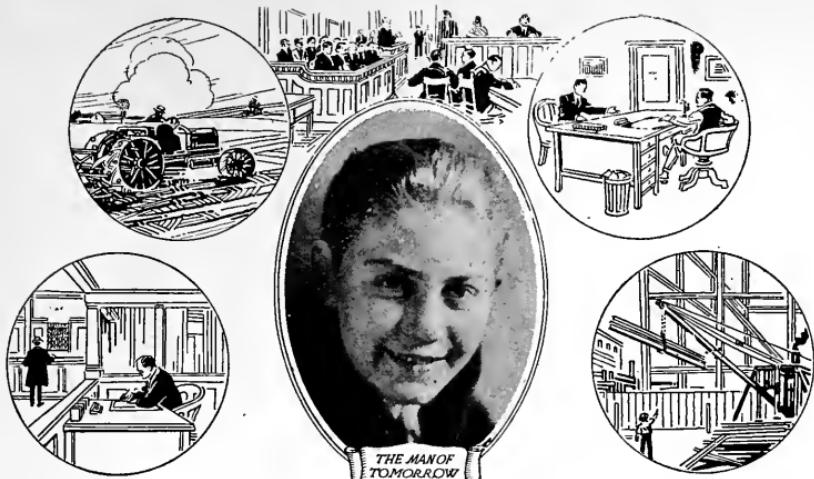
plorisions, turning the black night into day. Night attacks of this kind are extremely frequent. The barbed wire entanglements can be seen. Under a barrage of this sort the troops often advance to attack.

*Statements for the Income Tax*, for the year 1917, must be ready for reporting to the Government before March 1, 1918. It devolves upon every tax-payer whose income is one thousand dollars or over, to make the proper reports to the government. Unless returns are made as required, by March 1, the neglectful citizens may have a penalty to pay ranging from twenty to a thousand dollars, or may go to jail. Unmarried persons who have net incomes of one thousand dollars or over, and married persons living with husband or wife who have net incomes of two thousand or over, must make reports. The gross income must be given in all cases, the expenses to be deducted. Expenses, however, do not include family expenses or money used to pay the principal of a debt, new machinery, buildings or any thing of that kind. Expenses include interest, taxes paid, hired help, amounts paid for goods sold, seed, stock purchased for feed, rent (except for your dwelling), etc. Your income includes about every dollar you receive.

# General Efficiency Report of Y. M. M. I. A. for December, 1917

STAKES	Member- ship	Class Work	Special Activities	Scout Work	Social Work	ERA	Fund	Vocations and Industries	Monthly Stake and Ward Officers' Meeting	Ward Officers' Meetings
Alberta.....										
Alpine.....	5	10	10	5	10	5		10	10	5
Bannock.....		5	5		5	5	5		10	
Bear Lake.....	5	5	10		5	5	5		10	
Bear River.....										10
Beaver.....										
Benson.....										
Big Horn.....	10	10	10		5	10		5	10	10
Bingham.....										
Blackfoot.....										
Boise.....	10	10	5	5	5	5	5		10	5
Box Elder.....	10	10	10	5	10	10	5	10	10	10
Cache.....	5	10	10	10	10	5	10	10	10	10
Carbon.....										
Cassia.....										
Cottonwood.....										
Curlew.....										
Davis North.....										
Davis South.....	5	5	10	10	5	10	10	5	10	5
Deseret.....										
Duchesne.....										
Emery.....										
Ensign.....										
Fremont.....										
Granite.....										
Hyrum.....	5	10	10	5	5	5			10	
Idaho.....	5	5	10		5	10	5		10	10
Jordan.....	10	5	5		5	5			10	5
Juab.....	5	10	10	10					10	10
Kanab.....	10	10	10	5	10	10	10	5	10	5
Liberty.....										
Malad.....										
Maricopa.....	10	10	10		10	10	10	*	10	10
Millard.....										
Moapa.....										
Morgan.....										
Nebo.....									10	5
North Sanpete.....	5	5	10				5			10
North Weber.....										
Ogden.....	5	5	10	10	5	10		10	10	10
Oneida.....									10	5
Panguitch.....										
Parowan.....	5	5	10	5	5		5		10	5
Pioneer.....	5	10	10		10	5	5		10	5
Pocatello.....		10	10		5	5	5	10	10	5
Portneuf.....	5	5	5		5				10	5
Raft River.....	10	5	10			5	10		10	
Rigby.....										
Salt Lake.....	5	5	10	10	5		5	10	10	10
St. George.....										
St. Johns.....										
St. Joseph.....	5	5	5			5	10	5		5
San Juan.....										
San Luis.....										
Sevier.....										
Shelley.....	5	5	5	10			5	5	10	10
Snowflake.....	10	10	10		10	5	5	5		5
South Sanpete.....	5	5	5		5	5				
Star Valley.....	10	5	10		10	10	5	10	5	10
Summit.....			5			5	5		10	5
Taylor.....	10	5	10	5	10	10	5		5	5
Teton.....										
Tintic.....	5	5	10	10	10	10	5		10	10
Tooele.....										
Uintah.....	10	10	10		5	10	10		10	10
Union.....	10	10	10		10	5			10	5
Utah.....	5	5	10	5	5			5	10	10
Wasatch.....										
Wayne.....										
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Woodruff.....	5	10	5	5	5	5	5			
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Young.....										
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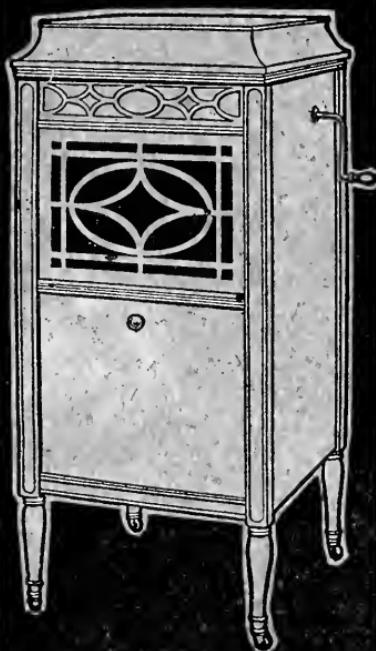
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